Pinnacle Papers
VOLUME 4

إِلَى كُلِّ فَتَاةٍ تُؤْمِنُ بِاللهِ

To Every Young Woman Who Believes in Allah

By
Imam Muḥammad Saʿīd Ramaḍān al-Būṭī

Translated by
Mahdi Lock

NAWA BOOKS


بسم الله الرحمن الرحيم

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We at Nawabooks would like to express our appreciation to everybody who contributed in making this book a reality. Especially Ustadh Mahdi Lock, Brother Hazem, Brother Iskandar, Brother Taufik, Sister Nur Aisyah Arshad and Ustazah Siti Syariati. We pray that Allah ﷻ bestow His blessings upon it by guiding readers of this book closer towards Allah ﷻ and His beloved Prophet Muhammad ﷺ.

Pinnacle Papers: A Collection of Masterpieces by Imam Muhammad Sa'id Ramadān al-Būtī

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ABOUT THE AUTHOR



Imam Muḥammad Saʿīd Ramaḍan Al-Būṭī is one of the foremost Muslim theologians and legal scholars of this age. Born in 1929 in the village of Ayn Dewar in northern Syria, the imam moved to Damascus at the age of four with his father, the great scholar Mullā Ramaḍān al-Būṭī ﷺ, where he received his primary and secondary education. In 1953, he joined the Faculty of Sharīʿah at the University of al-Azhar in Cairo, Egypt, graduating with a first class in 1955. The following year he obtained a Diploma in Education from the Faculty of Arabic Language at the same University.

In 1958, the Imam was appointed as a teacher at the secondary school in Homs and in 1961, he was appointed as a lecturer in the Faculty of Sharīʿah at the University of Damascus. In 1965, at the University of al-Azhar once again, he obtained his doctorate with high distinction and a recommendation for a teaching post. That same year, he was appointed as a teacher in the Faculty of Sharīʿah at the University of Damascus, then an assistant professor and finally a full professor. He became the vice dean of that college in 1975 and then the dean in 1977. A few years later, he was appointed head of the department of Theology and Comparative Religion.

In addition to his lecturing, Imam al-Būṭī wrote around sixty books covering various Islamic sciences and subjects, the most prom-

inent ones being *Fiqh al-Sīrah* (The Jurisprudence of the Prophetic Biography), *Kubrā al-Yaqīniyyāt al-Kawniyyah* (The Greatest Universal Sureties) and his four-volume commentary on the spiritual aphorisms of Imam Ibn 'Aṭā'illāh al-Askandarī. He was also very active in teaching common believers in local masjids, especially Masjid al-Īmān in Damascus, and on television, recordings of which can be found online and especially on the site www.naseemalsham.com. He also served as the imam at the Umayyad Grand Masjid in Damascus for Friday prayers, a post he held for decades.

On March 21, 2013, Imam al-Būtī, along with approximately fifty students, was murdered by terrorists while teaching Qur'ānic commentary in Masjid al-Īmān. Despite the immense trials and tribulations that Syria was and is still enduring, Imam al-Būṭī ﷺ was never dissuaded from his dedicated service to knowledge. After a funeral prayer that was attended by thousands of people, the Imam was buried next to Imam Ṣalāḥ al-Dīn al-Ayyūbī ﷺ in Bāb al-Saghīr graveyard in Damascus. May the Lord ﷻ bless and have mercy on him and all of us.

TRANSLATOR'S INTRODUCTION & ACKNOWLEDGEMENTS

All praise belongs to Allah, Lord of all creation, who forgives sins and with Him alone is every success. There is no power or strength except in Him. As Allah has honoured this miserable slave with the completion of such a task, all I ask is that He increase the blessings He has already bestowed upon me and to make me a better believer, cleanse my heart and grant me further strength to serve Him and the Ummah of His Beloved, *ṣallā Allahu 'alayhi wa sallam.*

As for the creation, I begin by thanking Ustādh Muhammad Jalaluddeen of Nawa Books, once again, for taking on the beautiful project of translating and publishing the Pinnacle Papers into English, this book being the forth volume in the series. May Allah reward him immensely in this life and the next, protect him from harm, and grant him a long, healthy life full of worship and righteousness, āmīn!

I must also thank Dr Maḥmūd Ramaḍān for his constant support and for always being on hand to answer questions May Allah reward him, his father, his grandfather, and his entire family in abundance in this life and the next, āmīn!

For proofreading, I ask Allah to reward my dear friend Hazem Mahdy who, as I have mentioned before, speaks both Arabic and English like a native. Again, he read both the Arabic text and the translation and made sure that everything was not only correct but also readable. May Allah reward him repeatedly in this life and in the Here-

after, āmīn! Ustādh Jalaluddeen has also read over the text and made crucial recommendations, but I must stress, however, that any errors or shortcomings that still remain are solely my responsibility. We praise Allah the Exalted for any benefit that comes out of this work. Only the mistakes are mine.

Lastly, I thank my wife for her patience, serenity and encouragement throughout the translation process. May Allah reward her and her parents immensely, āmīn!

The book stands apart. It first came to my attention in the summer of 1441 (2020), and I started translating the first few pages after obtaining permission from the Imam's family. Other projects then took up my time, such as the publication of *The Opening of the Hearts*, and it was not long before Ustādh Jalaluddeen had reached an agreement with Dār al-Fikr to translate the entire Pinnacle Papers series, and this book was the fourth in the queue. Allah is Most Kind to His slaves.

Why does this book stand apart? The Imam does a remarkable job of discussing this topic with not only the seriousness that it deserves but also the requisite compassion and empathy. In the Anglosphere and other parts of Dār al-Kufr, it is often the case that when men speak on these issues, there is harshness and a distinct lack of empathy, especially when considering that many Muslim men, in many or even most circumstances, do not wear anything that would distinguish them as Muslims. That does not mean the immense benefit of this book is limited to those regions of the world; the benefit is there to be had from those in the East as well as in the West.

The benefit is indeed immense because the Imam, may Allah have mercy on him, takes the discussion much deeper: one's personal relationship with Allah. This is the core. Outward appearance and conduct

can only reflect what is on the inside. A heart that is well-nurtured and remote from corruption, a heart that is attached to Allah, will shine through the willing obedience of the limbs.

And with Allah alone is every success.

ABOUT THE TRANSLATOR



Mahdi Lock is a professional freelance translator of classical Arabic Islamic texts into English. He has a BA in Arabic and History from the University of Leeds, an MA in Arabic Linguistics from King Abdul Aziz University in Jeddah, and a Diploma in Translation from the Chartered Institute of Linguists in London, of which he is also a Member (MCIL). He has been studying theology, law and other Islamic sciences for several years with teachers in England, North Africa and the Middle East. To date, his translated works include *Kitāb al-Ḥalāl wa al-Ḥarām* by Imam Abū Ḥāmid al-Ghazālī, *Kitāb al-Waqf* from *al-Mughnī al-Muḥtāj* by al-Khaṭīb al-Shirbīnī, the introduction to *al-Majmūʿ* by Imam Yaḥyā al-Nawawī and *Sharḥ al-Ṣudūr* by Imam Jalāl al-Dīn al-Suyūṭī.

FOREWORD - ARABIC

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد المبعوث رحمة للعالمين وعلى آله وصحبه ومن تبعهم بإحسان إلى يوم الدين وبعد

فقد كانت المرأة ولا تزال شريك الرجل في بناء الحياة، فهي الزوجة والأم والبنت والأخت والعمة والخالة... وهي تلك الإنسانة الرقيقة في طبعها، اللطيفة في تكوينها النفسي والجسدي. وفي الوقت ذاته استخدمها شياطين الإنس وسيلة للغواية والفساد، بينما هي الألين جانباً والأرق عاطفة والأكثر تودداً ... وهي في غير المجتمعات التي تعتز بالإسلام منهجاً وديناً وسيلة لتحقيق رغباته دون ضوابط، واستخدمها للإغواء والفساد، وغدت هي الضحية أولاً ووسيلة الإغواء ثانياً.

أرادها الإسلام أماً تصنع الجيل المستقيم، وزوجة تشاطر زوجها مسؤولية بناء أسرة سعيدة متماسكة، فكانت شريكاً ونعم الشريك في تحمل المسؤوليات الجسيمة. وأرادها الآخرون مجرد وسيلة لترويج السلعة ... بل جعلها مجرد سلعة، وعندما وجد نعمة تماسك الأسرة وأثرها في تربية الجيل استهدفها ليحرفها عن مهمتها القدسية، وسوّل لها بطرائق شتى أسباب انحرافها، وانحراف المجتمع بسببها.

هذا ما دفع سيدي الوالد رحمه الله إلى توجيه هذا الكتاب الصغير في حجمه، العظيم في موضوعه وهدفه، إلى الفتاة التي تؤمن بالله، لينقذها من شباك الكيد بها، وينقذ المجتمع بإنقاذها... وقد نال هذا الكتاب قبولاً واسعاً، وتأثيراً طيباً ولله الحمد.

وقد استحسن أخي الأستاذ مهدي لوك أن يترجمه إلى اللغة الإنكليزية، لما وجد له من الأهمية للمجتمعات الإنسانية، فالمرأة هي المرأة، سواء في الشرق أو في الغرب، بل إن المرأة أشد تضرراً في المجتمعات التي شاع فيها تيار الإباحية الذي جعل منها مجرد سلعة ومتعة، ينبغي أن تلبي أنانية الرجل ورغباته دون ضوابط. وبدلاً من أن تكون شريكاً تشاطره مسؤولية بناء المجتمع من خليته الأولى، يجب بنظر المدنية المادية الغربية أن تكون تحت تصرف ورهن إشارة رغبات الرجل وتطلعاته المادية والجسدية.

إنني لأشكر أخي الأستاذ مهدي على حرصه ووعيه وإخلاصه، وأرجو أن يوفق لتحقيق وعي اجتماعي يعيد للمجتمع الغربي حياته وعافيته، والشكر موصول إلى القائمين على دار NAWA BOOKS، وعلى رأسهم الأخ جلال الدين على جهودهم في نشر العلوم المفيدة، وعلى حرصهم على الموثوقية والأمانة العلمية من خلال تنسيقهم مع الدار الناشرة الأم، دار الفكر.

وأسأل الله تعالى أن يجعل في هذه الاعمال المبرورة الخير والنفع للمسلمين في مشارق الأرض ومغاربها.

محمد توفيق رمضان البوطي

FOREWORD - ENGLISH

In the Name of Allah, the All Merciful, the Most Merciful

All praise be to Allah, Lord of all Creation, and blessings and peace be upon our master Muḥammad, the one sent as a mercy to all of creation, and upon his Family, his Companions, and those who have followed them in excellence until the Day of Repayment.

To proceed:

The woman has always been and continues to be the man's partner in building life: she is his wife, mother, daughter, sister, and aunt. She is the one who has a delicate nature, who is gentle in her physical and psychical constitution. At the same time, there are demons among mankind who have used her as a means of seduction and corruption, even though she is the softest in nature, the most affectionate, and the friendliest. The West has regarded her as a means of achieving its desires uncontrollably, using her for seduction and corruption, and she has become the victim first and the means of seduction second.

Islam wants her to be a mother who raises an upright generation, and a wife who shares her husband's responsibility to build a happy, cohesive family, and she has been an excellent partner in taking on heavy responsibilities. The West regards her as nothing more than a means to promote some commodity. In fact, they have made her a commodity, and when they noticed the blessing of family cohesion and how she im-

pacts the upbringing of the next generation, they targeted her in order to divert her from her sacred mission, and to entice her in all kinds of ways towards deviation, and the deviation of the society as a result.

This is why my father, may Allah have mercy on him, directed this book, which is small in its size but great in its subject and purpose, to the young woman who believes in Allah, to save her from these malicious snares, and to save society by saving her. This book has been widely accepted, and has had a positive effect, may Allah be praised.

My brother, Ustādh Mahdi Lock, thought it would be good to translate it into English, because of its importance for human societies in general. A woman is a woman, whether in the East or in the West, but the woman is most harmed in the societies in which the current of libertinism is widespread, a current that has made her nothing more than a commodity and a means of gratification, there to serve the man's selfishness and meet his unbridled desires. Instead of being his partner in sharing the responsibility of building the society from its smallest unit, she must, according to western, material civilisation, be at the beck and call of man's physical and material desires and aspirations.

I thank my brother, Ustādh Mahdi, for his keenness, awareness and sincerity, and I hope that he will succeed in achieving a social awareness that will restore Western society's life and well-being, and this gratitude is extended to those at Nawa Books, at the head of whom is Brother Jalaluddeen, for their efforts in spreading beneficial knowledge, and for their striving for reliability and trustworthiness in knowledge, and that is by coordinating with the original publisher, Dār al-Fikr.

I ask Allah the Exalted to place goodness and benefit in these blessed works for the Muslims in the East and in the West.

Muḥammad Tawfīq Ramaḍān al-Būṭī

IN THE NAME OF ALLAH, THE ALL-MERCIFUL, THE MOST MERCIFUL

All praise is due to Allah, praise that complies with His blessings and compensates His abundance. Glory be to You, O Allah, I cannot sufficiently enumerate praises upon You; You are as You have praised Yourself. O Allah, shower your greatest blessings upon the seal of Your Prophets and Messengers, our Master Muḥammad, and upon all his family and Companions.

O Allah, expand my heart, facilitate my affair, grant me the blessing of sincerity, save me from the tribulations of the ego and base desires, and protect me from Shayṭān's traps; You are the best master, You are the best helper.



INTRODUCTION TO THE SECOND EDITION



IT IS OFTEN THE CASE that something harmful is beneficial, and someone does something for some reason and it produces the opposite!

In a widely circulated magazine, a well-known writer called for the destruction of what the Islamic Revealed Law has established between men and women, namely the barriers against free-mixing and the veils that cover and protect modesty. To that end, he started hunting for the evidences that he hoped would contain ambiguity and obscurity, and would turn people away from the evidences of the truth that they actually contain.

What happened was something that this writer never expected, nor the magazine that published it and circulated it.

Indeed, as a result, most Muslims became aware of their immense shortcoming and negligence before Allah regarding this weighty matter. A great multitude of sincere Muslim women, young and old, turned their attention towards the established, divine laws concerning women: those concerning her covering herself, her modesty, and her relationships with men. Then they started pondering – in alarm and dread – her current state and how far removed she was from Islam and Islamic etiquettes.

Muslim writers – may Allah increase them in success and reward them in abundance – in the majority of Arab countries, wrote research papers and treatises explaining the truth that has been laid down in Allah's Book, and which was clarified by the Sunnah of Allah's Messenger ﷺ. The imams of the Muslims also met regarding this matter, and this treatise of mine is nothing more than a simple contribution.

How quickly do the effects of a sincere call to the truth appear: reacting to the truth, submitting to it, and inclining towards it.

The truth always has a sign by which it is known, and it becomes clear to everyone who sincerely seeks it and honestly wants to understand it, while falsehood always has an unsteadiness and crookedness that become clear to anyone who can look and understand, regardless of whatever veils of truth and guidance it might be cloaked in.

The truth always confides in the intellect. As for falsehood, it only attempts to infiltrate the intellect and lead it towards the base desires of the soul.

The truth deals with people based on genuine evidences and proofs. As for falsehood, it uses mocking caricatures, or defamation, or repugnant images in order to penetrate people's souls.

The truth might come as a heavy load that is hard for the soul to bear, but, as compensation, it bears the stamp of being above any hidden objective or concealed need. As for falsehood, it might be light on the soul, but in return, it is engrossed in a hidden objective that it seeks by way of deceit and deception.

The owner of the aforementioned magazine, defending his friend for what he wrote and called for, and analysing the reasons behind so many responses that refuted his strange positions and understandings,

said: '...such stories, by their nature, are difficult for those who grew up amongst thick veils, and for those who believe in the precedence of the veil.'

The man said this as if he did not know the opposite as well, which is that stories that tell of the legitimacy of the veil are difficult for those who grew up in an atmosphere of shameless free-mixing, and believed in its preference and precedence!

The man did not forget to support this defence of his with an artist's brush, who helped him illustrate the most prominent ideas in his articles. He thus extracted from his imagination the image of a young woman who was wearing the most repugnant forms of covering and protection, such that one's soul recoils from it and it is offensive to normal taste. He knows, just as every intelligent person knows, that the artist who did this could have just as easily pulled an image from his imagination that showed a young woman in the most beautiful forms of covering, that which is pleasant to one's natural disposition and agrees with normal taste.

Dear reader, the one who has such an eloquent tongue that he can make you think that honey (which is the sweetest and most beneficial of gustatory delights that we know of) is something repugnant, disgusting, and loathsome is definitely a master of eloquence and rhetoric, but there is no doubt that he is turning you away from the truth and towards the opposite.

The one who is sincere towards you and can alert you to the fact that the wonderful cup containing a pure, sweet drink is actually a stagnant poison that will kill you is, without doubt, denying you some immediate gratification, but, without doubt, he is a sincere friend who deserves absolute love and appreciation.

To proceed, it suffices in giving victory to the truth that the thousands of copies that were printed of this book have sold out in just four months, and that there is a genuine desire insisting that it be republished. Furthermore, every just, young woman who believes in Allah and His Messenger has acknowledged the truth that it contains, even if she was not bothering with it beforehand, and has refuted that falsehood, even if she was held captive by it.

Muḥammad Sa'īd Ramaḍān al-Būṭī



To Every Young Woman Who Believes In Allah



And I only mean the young woman who believes in Allah, the young woman who is firmly convinced of His existence and that He is one god, with no partners, in His Essence and Attributes. She is certain that it is He who confers benefit and no one else, and that it is He who causes harm and no one else. Unto Him all of mankind shall return, on an immense day in which there is no doubt. The veil will be lifted from everything unseen and concealed and from every hidden truth. It is a day of grief and regret for the one who was dazzled by his worldly life felt short regarding Allah, while it is a day of rapture and delight for the one who truly understood this worldly life, and used it to attain Allah's pleasure.

I certainly do not mean the young woman who has heard about Allah but understands nothing about Him, or has inherited the word *īmān*[2] as a slogan and but is not convinced of its contents as a creed that she bears in her soul. The name 'Allah' might be repeated on her tongue twenty times a day, but she never becomes aware of its profound power and authority, not even once a month or once a year.

If she is reminded of Him or if she thinks about Him, she does not know anything about Him other than that He is – as they say – a great hidden reality, like that which they used to call ether. They do not know anything about it other than that it is one of the hidden secrets of this cosmos.

2 (tn): i.e. faith.

If her faith in ether had some sway over her conduct and lifestyle, her faith in Allah would have a similar sway over her.

This type of faith is only called faith by way of metonymy or metaphor.

This type of faith does not produce any fearful awe in the heart, nor does it lead a person in any specific direction or rectify any aspect of one's life or conduct.

This type of cheap faith is scattered abundantly in European societies and in large parts of America. You can see it moving side by side with everything that those societies are overflowing with: moral corruption, psychological complications, and complete immersion in the intoxication of deviant, material life.



In this treatise, I am only directing my discussion at every young woman who believes in Allah wilfully and freely, with faith that emanates from contentment in her heart and the cognizance of her soul. I am certain that our community is abundantly overflowing with women who savour this faith.

I direct it towards every young woman who has this faith in Allah in the depths of her heart, and I say to her:

Our existence in this life is a matter of the utmost seriousness.

Therefore, do not let any of its temptations prevent you from conceiving of its outcome. Do not let the great number of things that are

attached to this world make you forget the lowliness of it all. Do not forget that in this world, mankind is being tested and is then going back to Allah – regardless of whether they know it or are ignorant of it – and maybe this test will be long and maybe it will be short. Nevertheless, it is nothing more than a test.

Traversing this test is something that men and women have in common and to equal measure, but the woman is distinguished from the man in that she carries another vastly important burden in this life, and it is of immense consequence in the next.

In addition to traversing this test just as the man does, the woman is considered one of the most important components of that same test!

This is because passions and desires, however they may vary, are where people slip while doing this test that Allah has laid out in this world. The woman – as Allah has confirmed and it is in His unequivocal exposition – is the first of these passions and desires.

Has He ﷻ not said:

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَاللَّهُ عِندَهُ حُسْنُ الْمَآبِ﴾

"To mankind the love of worldly appetites is painted in glowing colours: women and children, and heaped-up mounds of gold and silver, and horses with fine markings, and livestock and fertile farmland. All that is merely the enjoyment of this world. The best homecoming is in the presence of Allah." [Āl 'Imrān 3:14]

Out of all the passions and temptations that Allah has placed as an adornment and test for people, He put women first. If she did not take precedence over the rest in gravity and importance, He would not have mentioned her before all the rest.

The woman, therefore, is absolutely the greatest test in this life.

The secret behind this is that all the sins that Allah the Exalted has declared unlawful for His slaves, man has no natural inclination towards them. Oppression, in all its varying types, is unlawful, and man is assisted in avoiding it by the fact that his natural disposition recoils from it. Drinking wine is unlawful, and it's being unlawful is facilitated by the fact that man's natural, original disposition has an aversion to it. The same goes for stealing, cheating, backbiting, slandering, and all other unlawful matters. All of them are inconsistent with a sound natural disposition. No one inclines towards any of them unless he has been tested with an anomaly or deviation in his nature and disposition, because of something that happened to him at some point in his life.

Out of all these sins, there is only one exception, and it is the sexual impulse that is found in both the man and the woman. This impulse, even though it pushes people towards something unlawful – it is one of the worst sins in the Revealed Law if it is not controlled by specific boundaries and limits – it is considered one of the most important necessities and requirements of man's nature. There is no way for any human – as long as he is sound and bearing no abnormality – to detach himself from it or rise above it.

By way of this comparison, you[3] are able to grasp that sexual desire is a human's gravest religious test in this life. Just as man's natural disposition helps him obey Allah's ruling regarding all other acts of

3 (tn): When using the second person, the author is addressing the young woman who believes in Allah.

disobedience and wrongdoing, when it comes to sexual desire, it stimulates it, or – in the best of circumstances – it is incapable of reining it in or mitigating any of its excitement.

Accordingly, the Islamic treatment for all other acts of disobedience lies in moving further away from them and rising above them. As for the matter of sex in particular, the treatment is to satiate one's desire and satisfy one's impulse, but within specific, decreed bounds and not transgress them.

This is what we mean when we say that the woman is absolutely the gravest component of the man's worldly test.

Maybe you will ask: Why is not the man likewise considered the gravest component of the woman's worldly test; they both have sexual desire and therefore the man and woman should share the burden equally?

The answer is that the All-Wise Originator ﷻ established the woman's natural disposition upon psychical foundations that make her sought after more than she seeks. Because of her own primal psychical factors, whenever she feels an urgent impulse within herself, she can continue to incline towards protecting herself by waiting patiently and rising above that impulse. This puts the man in a situation that makes him desire her more and want to chase after her, and this is how the woman is a greater temptation for the man than the man is a temptation for the woman.

The Messenger of Allah ﷺ affirmed and summarised this fact when he said: {I have left behind no tribulation that is more harmful to men than women.}[4]

4 Agreed upon.

Now that we have finished clarifying that fact, you must know that this temptation that the man is tested with – whether it is more difficult or easier for him – goes back to you.

If she wants, the woman can, by her very nature, make herself a destructive trial for the man, a trial from which he will find almost no way to save himself. At the same time, by her very nature, she is also able to help him attain safety and salvation.

How many nations have had power and influence over all other nations, and then their influence diminished and their power collapsed while licentiousness and moral degeneration were pervasive among them? The underlying factor was nothing other than the woman. The stories of how the Roman Empire, the Sassanian Empire, and Indian civilisation were all eradicated are there for everyone to see.

Therefore, the most important Islamic duty that Allah has charged the woman with is to sheathe the sword of her temptation in the presence of men as much as she is able to, so that they are not overtaken by this trial and test.

Consensus has been made that the woman does not maintain Allah the Exalted's pleasure by way of any righteous action the way that she maintains it by striving to help the man be morally upright and to control his lustful inclinations, and she does nothing that brings about Allah's anger more than striving towards stimulating man's lustful inclinations and driving him away from the means of uprightness and moral virtue.

Women are only the majority of the people of the Fire – as we have been informed by the Prophet ﷺ in the authentic ḥadīth – because of a collection of factors, the most important of which is that they do not have *taqwā* of Allah in this grave task that Allah the Exalted has entrusted them with.

You know – my sister who believes in Allah – that what the West – i.e. Europe and America – fears the most from the Muslims is their Islam!

Its leaders knew, as a result of exhaustive, objective studies, that Europe would never rise to the top until Islam's efficacy and its power over the Muslims had waned.

If the Islamic world had not fallen into the darkness of being removed from Islam and its rule, not a single science or knowledge would have come out of Europe and it would not have been able to seize the opportunity and benefit from it.

Because of this certainty that is deeply engrained within them, they do not strive to maintain what they have gained from this advancement of theirs with anything that is more important and significant than persistently working, with whatever means are available, towards ensuring that the Muslims remain far removed from their Islam. They strive to make sure that they are perplexed about their history and the source of their glories, and that they are distracted from the essence of Islam and its wisdoms with anything that could be an adequate substitute.

I do not think you need to see evidence for the veracity of this fact. The whisperings of western leaders and thinkers regarding this can be heard everywhere. Indeed, and fortunately, they have turned into loud screams that can be heard by anyone with the slightest bit of education in this age.

Despite that, maybe it would be worth reminding you of an example of these whisperings that eventually became a loud, clear voice, critically examined by people who have insight into the nature of the age they live in.

Here are some excerpts from the book *Whither Islam?*, which is co-authored by a group of orientalists from various backgrounds and edited, with an introduction and notes, by the English orientalist HAR Gibb, who was an advisor to the British Foreign Office.

In the momentous introduction[5] that Gibb writes to this book – and it is long, reaching one hundred pages – he affirms that various regional factors had not been able to affect the unity of Islamic civilization or detract from it, despite the passage of time and differing regions, which thus makes the Islamic world a significant political bloc, and makes it a vast world that thoroughly encompasses Europe and cuts it off from the world.

Then he explains how the West succeeded in breaking this power, fragmenting Islamic civilization, and putting an end to its unity.

Following that, he says: 'It is not so much that any new factual element has been introduced, as that by laying new stress on some points and thrusting others into a less prominent position the whole balance of doctrine and ethical teaching is shifting, and shifting in a direction which brings it nearer to the modern western ethic, represented also in the current ethical teaching of the Christian church.'[6]

After that, Gibb confirms that the education and cultural activity via modern schools and the press had made its mark on the Muslims – without their being aware of it – such that they were very much secular in their general outlook. He then follows that by saying: 'This, and this almost exclusively, is at the heart of all effective westernisation in the Islamic world.'[7]

5 (tn): as well as a lengthy conclusion.
6 (tn): *Whither Islam?* (London: Victor Gollancz, 1932), p.371-372.
7 (tn): Ibid., 334-335.

Gibb then gleefully determines that: '...within a very short time, unless some new factor intervenes to deflect the existing currents into another channel, the greater part of Islam will have definitely adopt a secularist outlook.'[8]

He goes back, however, and expresses his fear of the possibility of a new Islamic movement emerging that would nullify the fruits of these western efforts. He says: 'Not that the time factor should be overstressed; it is a too neglected feature of movements of all kinds in Islamic society that they mature with astonishing rapidity...their existence is scarcely suspected before they blaze up and take the world by surprise. The crucial question is that of leadership. When Islam finds a new Saladin, a man who combines exquisite political insight with a deep consciousness of his religious mission, the rest will solve itself.'[9] [10]

So what was the first weapon that the westerners used to fragment Islamic civilization and shift its morals away from Islam?

The most effective weapon that the west unsheathed to achieve this was **the element of the woman**.

They knew what we know today, which is that sophisms can only do to Muslims' minds a tenth of what sexual arousal can do to their souls. If there was inevitably a sophism that they were presenting, it was unavoidable that they would use the woman to place lustful enticements all around it.

It is because of this that the ideological attack on the Muslims – however it may manifest itself – is based on one important element and

8 (tn): Ibid., 338.
9 (tn): Ibid., 365.
10 See the second volume of the book *al-Ittijāhāt al-Waṭaniyyah fi al-Adab al-Mu'āsir* by Dr Muhammad Husayn, p.197-213.

no other. It is the woman and every way that she can be exploited for the sake of temptation, enticement, and seduction while being removed from taking care of her family and the next generation.

Again, I do not think that you need me to present detailed evidences of this. The evidences have become undisclosed and clear; whoever has a basic education in this age and is aware of its nature knows them and connects them to other evidences.

Nevertheless, I shall give you this quote from the well-known missionary and orientalist Henry Jessup:

> He says: 'The Beirut School for Girls was as the apple of my eye. I felt that the future of Syria depended on the education of its girls and women. Our school had started, but it had no building and already had to turn away applicants for want of room.'[11]

I do not think any sane person is able to imagine that girls' schools were the apple of Jessup's eyes because he was so keen to protect the interests of Islamic and Arab countries, or because he was so concerned about them and sincerely wanted what was best for them!

They were the apple of his eye because he understood the extent to which the woman could have an effect on rectifying or corrupting the upcoming generation. It was therefore necessary to rely on girls' schools and use them to control their education and guide their conduct.



11 (tn): *Fifty-Three Years in Syria* (London and New York, Fleming H. Revell Company, 1910), 1:280. The author also refers to the book *at-Tabshir wa al-'Isti'mar* by Muṣṭafā al-Khālidī and 'Umar Farūkh.

However, how did the leaders of the ideological attack, adopt the element of the woman as a means to achieve the goal that they were, and still are, aiming for?

The short answer is that they took an opposing stance to every ruling that Islam had decreed regarding the woman.

Thus, since Islam had decreed that the woman be protected and covered and that she not display any of her charms to foreign men, these people worked to remove her as far as possible from the fetters of protection and covering, and pushed her as far as possible towards exposing her various charms wherever she may be, markets, gatherings, etc. To achieve this, they sought the assistance of every hypocrite[12] who had a silver tongue, and was prepared to change Allah's Speech and His ruling in exchange for a tiny portion of this world.

Since Islam had decreed that the Muslim woman not adorn herself the way women were known to adorn themselves in the Age of Ignorance, and that she remain in her home and exert the utmost effort towards producing a righteous family and raising good children, these people worked to promote the idea that a woman is not able to remain in her home, and that she should bear the various tasks and burdens of life, so that she would not be able to look after her home or raise her children.

To achieve this, they focussed on the weakest point that the Muslims suffer from and their gravest knot. They started promoting the idea that the secret behind the Muslims' backwardness – and this is what most concerned them – was their incapacity to manufacture. Manufacturing cannot take off unless it has the greatest numbers of workers, and that can only happen if women are part of the workforce. They started repeating and reiterating to the Muslims that the West had

12 Ar. *munafiq*.

only surpassed them for one reason, which is this secret. They were utilising all of their human capacity while the Muslims were neglecting half of theirs!



This stratagem, which, today, has become old and exposed, was applied to a large group of young Muslims and their leaders, such that they started thinking that the secret behind the Muslims' backwardness was hidden behind this *hijāb* that the woman hangs down over her face, or flows over her charms. Therefore, the only thing lying between us and catching up with modern civilization and being equal to the peoples of the advancing world all around us is to make sure that there are just as many women working as there are men working.

After that, the discussion about Islam's rulings regarding the woman's dress, her working, and her learning started stirring up disapproval and distrust. Indeed, it became an evidence for these people that Islam was holding its people back instead of pushing them towards upward development and progress.

The tribulation became even graver. All around those people emerged those who distort the texts of the Islamic Revealed Law and its ruling, out of a desire to attain some worldly end, or to avoid losing some post, position, or office. It was as if the texts of the Revealed Law were the same as the words of manmade laws. Thus, just like the lawyer who has some financial objective is not prevented in any way from interpreting legal articles and playing around with their words and their referents, the scholar who is not worried about Allah the Exalted's

wrath and His painful punishment is not prevented in any way from interpreting the texts of the Revealed Law and playing around with its words and their referents.

The consequence of this tribulation was that it increased the evil that the West had planned, by way of those who had been led astray by the fatwas of those who distort the texts. These people deviated from the divine way with a good intention. They strayed from the path of truth by following these influential people. They thought that they were guiding them to Allah's path when they were actually leading them to the depths of eternal wretchedness and misery.



This, then, is the problem. I have summarised it for you in this introduction, which was absolutely necessary. After that, the objective is to move towards a logical and feasible way of solving it.

The only way to do so is to elucidate Allah the Exalted's ruling regarding the woman's clothes, her working, and her learning, and to do it in a way that is free of what others have added and of the blemishes of those who make changes or distort the texts. As I have said, the presumption in this treatise is that I am addressing every young woman who enjoys true faith in Allah, and therefore she desires nothing more than to know Allah's ﷻ ruling regarding the matter accurately and with certainty.

When we have finished with that, we will look at the various problems and obstacles that have been created and placed in the way of implementing this serious divine ruling.

Are they actually problems? Is it true that adhering to Allah's ruling in this matter leads to there being a barrier between us and our ascending towards advancement and development?

We shall treat this subject – if Allah so wills – with sincere impartiality and absolute freedom from any type of partisanship, so that when the truth manifests itself, there will be nothing stopping us from following it.

Once we know Allah the Exalted's ruling, there is nothing wrong with our seeking to know the outcomes of applying this ruling in terms of both benefit and harm. Discovering beneficial outcomes will lead to more faith and certainty, and will give us a beneficial lesson regarding all the other divine rulings. Likewise, discovering harmful outcomes – assuming that were to happen – would allow us to look at the matter properly and employ juridical reasoning,[13] for Allah the Exalted's ruling can never be involved in any real harm or cause of corruption. One of the greatest legislative maxims is the words of Allah's Messenger ﷺ: {There is to be no harm and no reciprocating of harm.}

My hope, O believing sister, is that you will take what I am saying to you with a measure of sound intellectual awareness and a rational outlook that has been freed from any lustful burden or motive – it is not for lusts and passions to have control over research – as well as with a measure of constant awareness of your faith in Allah ﷻ.

We ask Allah to protect us from the evils of our own souls, to give us the success to use our intellects, to keep us away from all the pitfalls of the *shayāṭīn*, and to judge between us and our people with truth.. He is the Best of Judges.[14]

13 Ar. *ijtihād*.

14 (tn): See Surat al-'A'rāf 7:89.

This is Islam's Ruling



I SEEK REFUGE IN ALLAH that I should say 'Islam's ruling' and then mix it with anything that is my opinion, or something that my soul desires.

I seek refuge in Allah that I should deceive people with that which cannot possibly deceive Allah, and thus embellish a position that my soul inclines towards and present it as being of the Religion when my Lord is, in fact, not pleased with it!

If a writer wants, he is perfectly capable of mixing a baseless opinion that his soul desires with a clear truth that his Lord has decreed, but he can only get away with it in the eyes of people, or some of them.

As for what is in Allah's ﷻ knowledge – and He is the One who watches over everything – the truth is never altered or different. If a writer engages in deception, he bears responsibility for whatever sins people commit as a result of that deception, i.e. if they rely on the false ruling they are given and which they were made to think was Allah's ﷻ ruling.

The writer who believes in Allah and the Last Day is not safe from bearing the sins of the other people and their consequences. He is not safe from leading people away from the teachings of the divine truth, such that when the people have gathered on the Day in which there

is no doubt and those that were misguided realise the enormity of the deception that took them away from the truth, they will turn to their Lord and blame their leaders:

﴿وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴿٦٧﴾
رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا﴾

"And they will say, 'Our Lord, we obeyed our leaders and our great men and they misguided us from the Way. Our Lord, give them double the punishment and curse them many times over." [al-Aḥzāb 33:67-68]

Yes, I seek refuge in Allah that I should claim to people that I am telling them Islam's ruling regarding anything to do with women and then I lead them to some inclination of the soul or some objective connected to worldly interests. I would thus be one of those "great men" who will be standing in Allah's ﷻ court tomorrow while those whom they had deceived and led astray will be asking Allah to increase their torment and increase their curses and punishment.

Exceptional circumstances are not evidence for any ruling in the Revealed Law:

The rulings of Islam are only taken from the texts of Allah the Exalted's Book, an authentic ḥadīth from the Sunnah of His Messenger Muḥammad ﷺ, a valid analogy (*qiyās ṣaḥīḥ*) based on the two aforementioned, or a consensus that has been made by the imams and scholars of the Muslims.

Of course, anomalous actions done by certain individuals – or what the scholars of jurisprudence[15] called *waqā'i' al-aḥwāl*[16] – are not con-

15 Ar. *uṣūl al-fiqh*.

16 *Waqā'i' al-aḥwal wa Qadaya al-'A'yan* [i.e. Exceptional Circumstances and Notable Issues] is an expression that refers to anomalous situations that happened in the age of legislation and

sidered a foundation or evidence for any valid ruling in the Revealed Law. This is regardless of whether these individuals are Companions, Followers, or those who come after that. Instead, what is settled according to all Muslims is that actions are weighed – whether valid or invalid – according to the scale of the Islamic ruling; the Islamic ruling is not weighed according to their actions and their exceptional circumstances.

If the actions of individual Companions or Followers – for example – had the force to give proof of a ruling in the Revealed Law, without the need to rely on another proof, it would nullify their being subjected to sins and disobedience and they would be like the Messenger of Allah ﷺ: infallible and protected against falling into any sin or deviation.

We know intuitively that only the Prophets and Messengers are infallible and protected against slips and sins. As for the rest of humanity, all of them refute and are refuted, and Allah's resolution truly applies to them: {All of the Children of Adam commit sins.}

Therefore, the only way to know Allah the Exalted's rulings regarding the woman is to look at what has been decided in Allah the Exalted's Book and in the Sunnah of Allah's Messenger ﷺ. When we have found this decision and we can see that it is supported by the understanding of the scholars who act according to the Book and the

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contradicted what the general evidences necessitated. For example, the Messenger of Allah ﷺ said to Abū Burdah when he wanted to sacrifice a young she-goat ('anāq): {It is sufficient for you but it is not sufficient for anyone after you.} Likewise, he married one of his Companions to a young woman with what he had memorised of the Qur'ān, i.e. the dowry did not consist of any material wealth. Another example is that he considered the testimony of Khuzaymah to be equivalent to the testimony of two witnesses. Furthermore, he ﷺ wiped over his 'amāmah in wudū'. General rulings are not built on these examples, because they were brought about by exceptional and exclusive causes. Thus, they remain confined to the scope of the circumstances in which they occurred. It is not permissible to derive general legislation that goes beyond the nature of those circumstances. One of the most prominent characteristics of *waqā'i' al-aḥwal* is that they contradict the generality of an overall ruling (*ḥukm kulli*) in which there is no doubt, because of an exceptional reason, and if you were to look for it, you would find it. (Refer to *al-Aḥkam* by *al-Āmidi*: 2/70, *al-Muwafaqat* by ash-Shāṭibī: 3/260, and *al-Mustaṣfa* by al-Ghazālī: 2/68).

Sunnah, that is indeed the divine ruling; falsehood cannot reach it from before it or behind it.[17] It is not affected – whether it be abrogation, modification, or qualification – by our finding individual people who contradict it, from whatever generation they may be.

Everything apart from the woman's face and hands is nakedness (*'awrah*):

The woman in the age of *al-Jāhiliyyah* was keen to exhibit her charms in front of men, but she did not go to the extent that the woman in other nations did. The neck, the upper part of the chest, and voluminous hair were her most prominent charms. She looked after them and wanted to show them to men.

When Islam had come, and its rulings were being revealed one after another, Allah the Exalted said the following regarding the woman and her clothes:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

"O Prophet! Tell your wives and daughters and the women of the believers to draw their outer garments closely around themselves. This makes it more likely that they will be recognized and not be harmed." [al-Aḥzāb 33:59]

Allah ﷻ has also said regarding her:

﴿وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا

17 See Surat Fuṣṣilat 41:42.

يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

"Say to the believing women that they should lower their eyes and guide their private parts and not display their adornments – except for what naturally shows – and draw their head-coverings across their breasts. They should only display their adornments to their husbands or their fathers or their husbands' fathers, or their sons or their husband's sons, or their brothers or their brothers' sons, or their sisters sons, or other women, or those they own as slaves, or their male attendants who have not sexual desire, or children who still have no awareness of women's private parts. Nor should they stomp their feet so that their hidden ornaments are known. Turn to Allah every one of you, believers, so that perhaps you will have success." [an-Nūr 24:31]

Allah also addressed the wives of the Prophet ﷺ, but He did so in a manner that includes all Muslim women by way of a manifest analogy,[18] or what the scholars of jurisprudence call *tanqīḥ al-manāṭ*.[19] He ﷻ said:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

"Remain in your houses and do not display your beauty as it was previously displayed in the Time of Ignorance. Establish the prayer, pay the zakāt, and obey Allah and His Messenger. Allah desires to remove all impurity from you, People of the House, and to purify you completely." [al-Aḥzāb 33:33]

The nature of these teachings, as you can see, is general and applies to all Muslim women. They do not contain that would suggest that they are exclusive to the Prophet's ﷺ wives. Rather, they are exclusively *addressed* as a way of honouring them, as well as to urge them to be the first women to submit to these commands and teachings.

The verses unequivocally show that the display of beauty (*at-tabarruj*) that the Arab woman was accustomed to in her *jāhiliyyah* had become unlawful and impermissible conduct, and that she must not display her beauty and charms in front of strange men unless it is something that appears naturally and it would be difficult for her to try to cover it.

18 Ar. *al-qiyas al-jali*: i.e. when the branch takes precedence over the foundation because the 'illah is more obvious. For example, the unlawfulness of beating one's parents, which is the branch, is based on a *qiyas* of the unlawfulness of saying 'uff' to them (see Sūrat al-Isrā' 17:23), which is the foundation. The 'illah, which is *adha* (i.e. harm, annoyance), is more obvious in the branch than in the foundation. See *al-Wajiz fi Usul at-Tashri' al-Islami* (Damascus: Mu'assasah ar-Risālah Nāshirūn, 1436, 2015) by Imam Muhammad Ḥasan Hītū, p.373.

19 "refining the place where something is suspended"

You will notice how the Divine Elucidation has placed this ruling within a clear framework of seriousness and concern. It enumerated the categories of relatives and other people whom are excepted from the generality of this ruling, one by one, in detail, and went no further, even though the overall style of the Qur'ān is to rely on summation when elucidating most of the rulings of the Revealed Law and to leave the details to be elucidated by the Purified Sunnah.

This is why all the imams of the Muslims – not a single one of them has deviated – have made a consensus that everything other than the woman's face and hands falls under the category of what must be covered. Therefore, the apparent[20] that the woman finds difficulty in covering is not normally more than the face and the hands – however much we might want leniency – and they are not to be adorned in any way. Allah has commanded that everything other than this apparent is covered – such as the neck, upper part of the chest, hair, and so forth – and the text is decisive and unequivocal.

Henceforth, there has never been any difference of opinion between the imams of the Muslims – in any age – regarding the fact that is unlawful for the woman to show foreign men – i.e. those outside the excepted categories mentioned in the āyah – any part of her body other than her face and hands.

How the scholars define the face:

There is, however, an area of research and investigation between them, and it has to do with defining the face itself. The scholars are of two groups:

The first group:

The first group understands the apparent adornment in the aforementioned āyah to be the adornments of clothes and the extremities

20 (tn): i.e. what naturally shows

of limbs and what might become apparent along with them, such as a ring, for example. Thus, the face and the hands fall under the generality of what is unlawful to uncover. Thus, it is not permissible for the woman to uncover even her face and hands in front of men who are outside of the excepted categories of male relatives and those who bear the same ruling.[21]

The proponents of this understanding – and they are the Ḥanbalīs and some of the Shāfi'īs – cite the following evidences for their position:

1. The Exalted One's words:
﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَـٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ﴾ **"When you ask his wives for something, ask them from behind a screen."** [al-Aḥzāb 33:53] Even though this āyah was revealed regarding the Prophet's ﷺ wives, the ruling is not exclusive to them in any way. The *'illah*[22] therein is present in all women, and thus the difference between them and all other women in this regard is of no consideration. Alternatively, the ruling comprises all women by way of *al-qiyās al-jalī*, which is also called *al-qiyās al-awlā*.[23]

2. What has been related by al-Bukhārī on the authority of 'Ā'ishah ﵂ regarding what clothes the *muḥrim*[24] is allowed to wear: {The woman is not to cover her face and is not to wear a *burqu'*[25]. She is also not to wear a garment that has *wars*[26] or saffron.}

21 See: *Tafsīr al-Bayḍāwī* when he explains Allah's words ﴿إِلَّا مَا ظَهَرَ مِنْهَا﴾ [an-Nūr 24:31] as well as *al-Mughnī* by Ibn Qudāmah (7/23) and *Mughnī al-Muḥtāj bi Sharḥ Minhaj at-Ṭalibīn* (3/128).
22 (tn): i.e. the effective cause, or ratio.
23 (tn): i.e. the more deserving analogy.
24 (tn): i.e. the person in a state of Iḥrām in order to perform the Ḥajj or 'Umrah.
25 (tn): i.e. a cover that only leaves the eyes exposed.
26 (tn): i.e. memecylon tinctorium, a Yemeni plant used for dye.

Similarly, there is what Mālik has related on the authority of Nāfiʿ, which is that ʿAbdullah ibn ʿUmar would say: {The woman in *iḥrām* is not to cover her face nor wear gloves.}

Therefore, what is the point of forbidding the woman from covering her face while in *iḥrām* for the Ḥajj if she is not covering her face in all other circumstances?

3. What has also been related by al-Bukhārī on the authority of Ibn ʿAbbās in which the Prophet ﷺ sat al-Faḍl ibn ʿAbbās behind him on the Day of the Sacrifice,[27] part of which includes the story of al-Khathʿamiyyah, who stopped to ask the Messenger of Allah ﷺ and al-Faḍl immediately started looking at her; the Prophet ﷺ took al-Faḍl's chin and turned his face away from her.

They say that if were not for the fact that her face is *ʿawrah* and it is not permissible for a foreign man to look at it, the Messenger of Allah ﷺ would not have done that to al-Faḍl. As for the woman in question, her excuse for uncovering it was that she was in *iḥrām* in order to perform the Ḥajj.

4. What has been related by Muslim on the authority of ʿUqbah ibn ʿĀmir ﷺ in which the Messenger of Allah ﷺ said: {Beware of entering upon women.}[28] A man from the Helpers[29] then said: 'O Messenger of Allah, what about in-laws?'[30] He replied: {In-laws are death.}

The *ḥamū* is the husband's brother and those relatives similar to him. Were it not for the fact that the woman in her entirety is *ʿawrah* for foreign men, the Prophet ﷺ would not have un-

27 Ar. *Yawm an-Naḥr*, which is the 10th of Dhul Hijjah.
28 (tn): i.e. to enter a room that one of them is in.
29 Ar. *al-Anṣar*
30 Ar. *al-ḥamū*

restrictedly prohibited men from entering upon women. The prohibition comprises the various states the woman may be in, as long as she is showing her face, as is the case with every woman in her home.

As we can see, the ruling even applies to the husband's brother. It is also not permissible for him to enter upon his brother's wife. If the face were not *'awrah*, an exception would have been made – to make matters easier for in-laws – for the woman to cover other than her hands and face.

5. What has been collected by 'Abdur Razzāq in his *Muṣannaf*, as well as others, on the authority of Umm Salamah ﷺ who said: 'When the *āyah* of *ḥijāb* came down, the women of the Helpers went out as if they had crows on their heads.' This is because their faces were covered with the overflowing parts of their garments. Otherwise, she would not have compared them to crows.

6. What has been collected by Muslim and others on the authority of Anas ibn Mālik, in which Umm Sulaym made some *ḥais* (a type of sweet) and sent it to the Messenger of Allah ﷺ on the occasion of his marriage to Zaynab bint Jaḥsh; the Messenger of Allah ﷺ thus invited his Companions and they sat eating and talking. The Messenger of Allah ﷺ was sitting while his wife kept her face turned towards the wall until they had left.

The ḥadīth clearly indicates what is sought. It is not said that this is a ruling that was exclusive to the Messenger's ﷺ wives. This is because the difference between the Prophet's ﷺ wives and all other Muslim women regarding the *ḥijāb* is only one of time. The *ḥijāb* was legislated for his ﷺ wives first and then, after some time, it was made applicable to all women.

And if the faces of the Prophet's ﷺ wives are *'awrah* for foreign men – and they are their mothers, as you know – then the faces of all other women being *'awrah* as well is even more so the case.

7. What has been related by Ibn Hishām on the authority of Ibn Isḥāq regarding the reason the Prophet ﷺ expelled the Jews of the Banū Qaynuqā' from al-Madīnah, which is that an Arab woman came with some goods of hers (i.e. goods to sell in the market) and she sold them in the market of the Banū Qaynuqā'. She sat down next to a jeweller and then they started asking her to uncover her face. She refused. The jeweller then took the edge of her garment and pinned it behind her, such that when she stood up some of her body was exposed. They laughed at her and she screamed. A man from the Muslims then pounced on him and killed him...and the rest is history.

Were it not, therefore, for the fact that the *ḥijāb* includes the face, there would have been no reason for this woman to cover her face in public. If she had done so for other than a religious reason, the Jews would not have been encouraged to infuriate her religious sentiment.



As for the second group:

The second group understands [31] ﴿مَا ظَهَرَ مِنْهَا﴾ to mean the face and hands. That is the apparent that the woman might find difficult to cover constantly. They are the same apparent that she unveils in the prayer, and thus the ruling for looking should be the same.

The proponents of this understanding, however – and they are the Mālikīs, the Ḥanafīs, and some Shāfi'īs[32] – stipulate that in order for it to be permissible for a woman to show her face, it must not be done in a way that would stir up temptation, i.e. she is beautified or she is naturally beautiful. Furthermore, she must not show it in front of iniquitous men whom it is presumed will most likely not lower their gaze as Allah has commanded. Rather, they will be carried away by their desires and lusts.

If one of these conditions is not met, she must cover her face. In the first case, it is to ward off temptation, and in the second, it is so that she is not the cause of such reprehensible actions. In order not to be the cause of such reprehensible actions, she can a) prevent iniquitous men from looking at her, b) not leave her house and be in the presence of such people, or c) cover her face from them, which is the easiest means of the three.

Therefore, all the authentic ḥadīths that have been quoted that are evidence for covering the face, and which the first group uses to support their argument, are understood by the second group to be circumstances in which temptation was feared, or are understood to be out of a desire for caution and carefulness.[33]

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31 (tn): i.e. "...except for what naturally shows..."

32 See *Aḥkām al-Qur'an* by Abū Bakr ibn al-'Arabī: 3/1357, *Aḥkām al-Qur'an* by al-Jaṣṣāṣ: 3/289, and *ad-Durr al-Mukhtār* in the chapter on permissibility and impermissibility (5/244) with the supercommentary of Ibn 'Ābidīn.

33 Ar. *wara'*.

The preferred position is that most of the women among the Companions and the Followers were those who were motivated by caution in Allah's religion and carefulness to cover their faces.

Where consensus has been made and the outcome of the difference of opinion:

The result of the aforementioned discussion is that all the imams of the Muslims have made consensus on the following:

1. It is not permissible for the woman to show – in front of other than those whom Allah ﷻ has excepted – anything more than her face and hands.

2. It is also not permissible for her to show her face and her hands if she knows that she is in the presence of people who will look at her in an unlawful way, in a way that Allah has prohibited, by constantly stealing glances at her, and the only way she can stop this reprehensible action is by covering her face. It is based on this situation that we understand what al-Khaṭīb ash-Shirbīnī quoted from Imam al-Ḥaramayn in that the Muslims have agreed that women are not allowed to go outside with their faces uncovered.[34]

   Al-Qurṭubī clearly stated this proviso in what he quoted from Ibn Khuwayz Mindād, one of the imams of the Mālikīs: 'If the woman is beautiful and it is feared that her face and hands will cause temptation, she must cover them.'[35]

   Furthermore, the author of *ad-Durr al-Mukhtār*, of the Ḥanafīs, has said: 'The young woman[36] is forbidden from

34 *Mughnī al-Muḥtāj*: 3/129.
35 *Tafsīr al-Qurṭubī*: 2/228.
36 Ar. *shabbah*.

uncovering her face in front of men. This is not because it is *'awrah* but for fear of temptation, and it is not permissible to look at it with desire.'[37]

And so forth. Consensus has been made by all imams (whether they hold the woman's face to be *'awrah*, like the Ḥanbalīs, or whether they hold the position that it is not *'awrah*, such as the Ḥanafīs and Mālikīs) that it is obligatory upon the woman to cover her face when there is a fear of temptation, i.e. there are people around her who will look at her with desire. Who can claim that temptation is not an issue today, and that there is no one on the streets who looks at women's faces with desire?

3. They have all agreed that it is permissible for the woman to uncover her face, as a dispensation, for the necessity of education[38] or medical treatment, or when giving testimony[39] or when engaged in a transaction that requires giving testimony.

It is upon these three points that all imams and *fuqahā'* agree.

Then they differ over circumstances, which is the woman who shows her face in public and there is no one who is looking at her deliberately with desire – which is an imaginary supposition today. Some of them – as we have seen – say that there is nothing wrong with her doing so, while others hold that she must cover her face without exception.



37 *Ad-Durr al-Mukhtar* in the margins of Ibn 'Ābidīn: 12/284.

38 (tn): For example, she needs to identify herself in order to sit an exam. The reader can also refer to the author's essay entitled *An-Niqab wa Sullam al-Awaliyāt* ('The Niqāb and the Ladder of Priorities'): https://naseemalsham.com/subjects/view/53853 (Accessed 25 February, 2022).

39 (tn): i.e. in court or in front of a *qadi*.

This is Islam's ruling regarding the woman's clothing. All the scholars of the Muslims are in agreement on this, relying on clear, unequivocal passages in Allah the Exalted's Book and on affirmed, authentic ḥadīths from the Messenger of Allah's ﷺ Sunnah.

Thereafter, if we find individual women from among the Companions or Followers, or others, doing something that contradicts what the imams have made consensus on based on the evidences of the Book and Sunnah, they are to be regarded as exceptional circumstances and are overridden by the confirmed ruling that is indicated by the consensus of the imams and the unequivocal passages of the Book and Sunnah. Allah forbid that His ruling be overridden by these exceptions.

If this has been made clear to you, you should know that the sources of the Islamic Revealed Law do not determine any specific type or sort of clothing that the woman is obligated to wear. Rather, what is sought is that the garment be long and loose-fitting over her body, not exposing any of her charms or outlining any parts of her body. The optimal length for a garment is that it reaches the ankles, and it is disliked for it to be higher than that, even if her feet are covered with thick socks.

Her working and her learning:

As for the woman engaging in work, i.e. seeking provision for herself or her family, or devoting herself to one of the beneficial sciences – studying and learning it –, Islam has nothing other than the general ruling that applies equally to both the woman and the man.

If you find a circumstance that Islam has forbidden the woman from working outside her home or studying, that is because of the committing of unlawful matters that is associated with it. For example, she cannot adhere to the ruling of covering and veiling herself from foreign men in the way described above. Another example would be her work cutting off or limiting the means of earning that are available

to men, which would result in a disruption of the system of responsibilities entrusted to men with regards to their families in particular and the Islamic community in general. This issue is governed by the well-known jurisprudential maxim:**(That without which the obligatory cannot be performed is itself obligatory, and that whose consequence is unlawful is itself unlawful.)**

Thus, the job, however noble it may be, becomes ignoble if it necessitates that the woman depart from the authority of her veiling, and that she adorn herself in front of foreign men. Indeed, it is unlawful for both the man and the woman, for the woman falls into sin by beautifying herself in front of the man, while he falls into sin by mixing with her, gazing at her, and allowing himself to be tempted by her.

Even if the job is permissible in its foundation, it becomes impermissible for the woman if it becomes clear that it is disrupting the system of social responsibilities that Islam has distributed between the man and the woman.

The elucidation of this is that the Lawgiver[40] ﷻ has regulated sexual relations between the man and the woman by subjecting it to the general rules of marriage and its regulations in the Revealed Law. It is not possible for this system to be realised unless a situation is created in which only one of the two sexes is the object of desire, while the other seeks that object and chases after it.

By way of this situation, it is possible to impose the aforementioned system, and establish it as the sole bridge that must be crossed and all of its general rules and boundaries must be submitted to, such that the one seeking his objective from the other sex can only do so in this way.

So, which of the two should be sought, the man or the woman?

40 (tn): i.e. Allah.

The right situation that would guarantee the aforementioned system is confined to the woman's being the one sought, always, and the man's being the one seeking her and chasing after her.

This is because if the situation were reversed and the woman was made to chase after a husband, she would lose her most special, innate qualities, which are connected to sex.

Allah the Exalted has established her psychical and physical constitution in such a way that it makes her pleasurable to man than the man is pleasurable to her. Indeed, He put her happiness in her feeling this, and that the man is driven to submit to this advantage that she has. This is why it is normal for expressions of love and tender affection, in general, to come from the man's side, and the response from the woman's side is to be coquettish in a way that does not dissuade, and to be excited but not excessively or in way that peters out.

This is one thing. Another thing is that the rules and regulations of the aforementioned system lose their authority, or indeed their existence, when the man finds that it is the woman who is chasing after him and offering herself to him here and there. What, then, is going to necessitate that he adhere to the conditions and restrictions of the Revealed Law that we have mentioned when she is offering him and asking him?

In most parts of Europe, the circumstances have become such that the woman is obligated to seek the husband and look for him in many cases. What are the consequences of that?

It is very easy to know the answer, when you know how many times the woman falls for men who only play with her, until she stumbles upon the husband who is the true husband![41]

41 (tn): i.e. 'Mr. Right'.

The consequence is that men look and find that opportunities for easy gratification are available to them in abundance, because women are looking for husbands for themselves in that society.

The situation pleases them, and thus they become more disinterested and indifferent towards marriage, so that the women have to look for them and chase after them.

And this is how the woman's striving in pursuit of a husband is one of the main reasons why she does not find one!

A wave of libertinism has spread due to a number of factors, but this factor alone is the most important.

The family has disintegrated and its pillars have collapsed due to a number of factors, but no one doubts that this factor alone is the gravest one. The woman over there has lost her happiness, because she has lost her most beautiful and valuable dream, which is to be part of a calm, blissful marriage. This is for a number of reasons, and there is no doubt that this reason is at the forefront.

Therefore, there is no doubt that the regulation of sexual relations – i.e. between the man and the woman within the system of marriage under the Revealed Law – can only be realised in situations in which the man is made to seek the wife and the woman is made to be the one sought.

So what are the situations that guarantee the implementation of this objective?

There is no guarantee of this other than by means of implementing the policy of the Islamic Revealed Law regarding financial support. Thus, the man is responsible for the woman's financial support, regardless of whether he is her father, her husband, or any other relative. The

woman takes her dowry in full from the husband as an outright gift,[42] as Allah has commanded.[43] It is not for the husband to impose upon her any sort of cooperation or partnership therein, let alone make her – in some way – pay the dowry to him.

As a result of this, the man's share of an inheritance is twice that of the woman's share, because half of the man's share, or even more, is taken – under the authority of this divine system – and added to the woman's share.[44] The effect this financial setup has on protecting the abovementioned system is very clear.

It is an economic axiom that the one who seeks something from someone else affirms his need for that thing, and this affirmation is considered a pretext for the other person to demand a fee or price in exchange. This means that the one who seeks something is the one who pays the price.

If both the woman and the man know that the latter is the one answerable for the expenditures of the marriage, i.e. the dowry and financial support, the woman has no means with which to make the proposal, because her proposal would thus mean that she is declaring her need of the husband *as well as* his dowry. This is the opposite of the balance of exchanging services and the law of supply and demand. And this is how striving financially to establish the pillar of marriage is confined to the man, and at that point, it is easy to make him adhere to the aforementioned rules and regulations of the Revealed Law.

If a society agrees, however, that the expenditures of the marriage, i.e. the dowry and so forth, are to be shared between the two spouses, or that it is a right upon the wife alone, as is the case in some parts of Europe, the matter gradually becomes inverted: the man loses interest in taking the initiative to get married and he hides his desire for it,

42 Ar. *niḥlah*.

43 See Sūrat an-Nisā' 4:4.

44 (tn): i.e. the man uses his share to support the woman financially.

greedy for better offers. The competition increases to the same extent from the other side, since the way to win a husband is abundant wealth and the best offer. Then, after that, there are other bad consequences.[45]

It is as if I am impelling you to say: 'You have taken us a long way away from the foundation of the discussion. The foundation of the discussion was the woman's working and that even if it is inherently permissible, it becomes unlawful if it disrupts the balance of social responsibilities that are distributed between the man and the women. How is all of this long conversation connected to the woman's working?'

Our response is that the outcome of our long conversation, in which we have ascertained that the woman should remain the only one who is sought, that the man must be the one who seeks her, and that this can only be guaranteed if the man is the one who spends and pays, is that we ask: how can the man remain being the one who bears the burden of expenditures while, at the same time, the woman does not gradually partake in it as well or even replace him therein?

The answer is that the greatest guarantee that these matters will stay on the straight path is for the woman not to enter the field of work for the sake of provision unless she is in dire financial straits.

This is because when the woman partakes in work alongside the man and competes with him in cultivating wealth and accumulating it, she undoubtedly makes it harder for him to do so. This disrupts the connection between his financial obligations and the domains in which he can earn, because the latter is being restricted while the former remains as it was. This creates a problem, or indeed a dilemma, and those

45 By saying this, we do not mean to warn against any financial cooperation between the two spouses in order to have a comfortable life. Rather, we are saying that this cooperation is a noble deed that the Islamic Revealed Law calls for and commends. However, it calls for it within the scope of morals, and within the bounds of the personal desire that comes about after there is love and harmony between the husband and the wife. It does not call for it at the legal level, i.e. in which it is imposed, and there are two individuals neither of whom have any connection to the other apart from thinking about how to take advantage of and utilise.

who have a very superficial view of things quickly see that there is no solution to this other than to make the woman the man's partner in covering expenses just as she has become his partner in earning!

Therefore, the woman's participation in earning alongside the man in the absolute sense (without its being confined to dire financial straits) is the most important impetus towards her sharing the expenditures of marriage with him. This sharing of expenditures, in turn, is the most important impetus towards the matter diverting from its natural state. The woman thus (gradually) becomes the one looking for the husband and taking the initiative to find him. It is at that point alone that she loses him, in order to find in his place a lover for a day or two, or a companion for an hour or two!



The conclusion of all of this is for us to say that the woman's working in order to make a living is considered, in its essence, something permissible and there is no difference therein between the man and the woman. After that, however, it attains the ruling of unlawfulness if it leads to unlawful consequences.

It can become unlawful in one of two ways:

The first is that the woman loses her ability to veil herself from men in the way that Allah the Exalted has commanded, and indecent mingling occurs between her and them.

The second is that it causes the disruption that we have described, and thus the balance set by the Revealed Law, according to which the law of marriage operates, is disturbed. Then emerges the dreadful dangers that we have described. That is when the permissible turns into something that is unquestionably unlawful, **because matters are according to their consequences, whether short-term or long-term, and not according to their static forms and appearances.**



Fabricated Scientific Sophisms



What I have explained to you of Allah the Exalted's rulings regarding the woman's dress, her learning, and her work, which was accompanied by clear evidences that leave no room for ambiguity or interpretation, is sufficient for the one who is sincere with Allah ﷻ in seeking to know His ruling, is sincere with himself and with people in his faith that the Qur'ān is Allah's ﷻ Speech, and that Muḥammad ﷺ is His Prophet, sent to the world as a bearer of glad tidings and a warner.

As for the one who is on the edge of hypocrisy in his faith in Allah, or in seeking to know His ruling, or in striving to attain His pleasure, he is able to cram into every line that we have written some sophism or ambiguity. He is able to stir up from the depths of Allah's Book and scattered parts of the Sunnah that could be used to support the opposite of what we have said, even though he knows within himself that he is lying.

The craft of interpreting speech and playing with words is not difficult. The Children of Israel mastered it before in order to attain small worldly possessions. Many lawyers today are masters of it so that they can acquire more of those same worldly possessions. Likewise, many of those who treat the Revealed Law and its knowledge as a trade are masters of this craft, so that they can use it to appeal to their superiors, who look after them and promote them to fleeting, earthly positions.

Imam ash-Shāṭibī says in his book *al-Muwāfaqāt*, after examining illustrations and examples of different deceivers and their artifices as they play with the textual evidences and use tricks to get around the axioms of rulings:

> 'For that reason, you will not find any misguided cult, nor anyone from among those who differ over rulings, who is incapable of supporting his position by using the surface meanings of evidences, and we have looked at some examples. Indeed, we have witnessed and we have seen among the iniquitous those who support their iniquities with evidences that they attribute to the infallible Revealed Law. Look at the issue of being treated by a wine merchant[46] in *Durrat al-Ghawwāṣ* by al-Ḥarīrī and the like. Indeed, one of the Christians used the Qur'ān to support the veracity of their current beliefs. Then he let his imagination go further and used it to support the idea that they are like the Muslims in *tawḥīd*. May Allah the Exalted be greatly exalted above what they say.
>
> Because of all of this, it is obligatory upon anyone who looks into the evidences of the Revealed Law to observe how they

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46 The gist of this issue is that Ḥāmid ibn 'Abbās (the *wazir* of al-Muqtadir al-'Abbāsī) asked 'Alī ibn 'Īsā in the cabinet about being treated by medicine from a wine merchant, which he had become attached to. ['Alī ibn 'Īsā] turned away from him, so he asked the Judge of Judges (*Qaḍī al-Quḍat*), Abū 'Āmr, and he said: 'Allah the Exalted has said: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ **"Whatever the Messenger gives you, you should accept, and whatever he forbids you, you should forgo."** [al-Hashr 59:7] The Prophet ﷺ said: {Regarding the crafts, seek help from their people.} Al-'A'shā was the most well-known for this craft in *al-Jahiliyyah* and he said:

One cup you drank out of pleasure
Another, you treated yourself from it, by it

Then Abū Nawwās, in Islam, quoted him and said:

Desist from blaming me; blaming is just temptation
And treat me with that which was the malady

Ḥāmid's face revealed the answer, and he turned to 'Alī ibn 'Īsā saying: 'Would it harm you to answer just as the Judge of Judges answered, and he presented an āyah and a ḥadīth?!' There is no doubt that this is vile impudence on the part of the Judge of Judges. It is like the impudence that is normally seen from those who are iniquitous and reckless.

were understood by the early generations, and how they acted upon them, for that is closest to what is correct, (and the best part of knowledge is action)."[47]

The meaning of what we are saying, however, is not that the one seeking to know the truth is lost between the deception of swindlers and the sincere advice of honest scholars, for the one who is sincere in seeking the truth does not fail to find evidences for the truth in the unequivocal, plain passages.[48] If these passages escape him, he will not fail to find them in what the pious predecessors of previous generations have agreed upon. If he does not know anything of what the predecessors did, he does not fail to find its evidences in the uprightness of the scholar who gives *fatwā*, conducts himself properly with people, and stands firm when faced with the pitfalls of temptations and desires.

If the realities of his Islam lack that which will give him insight into any of this, the tribulation will be from his own soul before it is from the schemes of swindlers and the plots of those who lead people astray. This is because the Muslim is not a true Muslim until he has acquired a certain amount of insight into his religion such that it can point out to him – even if from afar – the signposts of the truth and warn him – even if only in general – against the chasms of misguidance. He is legally responsible for acquiring this amount of Islamic insight, if it is true that he wants Islam for himself and thereby to submit to Allah's ruling.

If this is an obligation upon every Muslim in this worldly life, then it is the obligation of those whom Allah has entrusted with the qualifications of knowledge or the ability to instruct and elucidate – from among those who pledge to Allah to be honest with Him and sincere with His religion – to help the Muslim laity obtain this general Islamic

47 *Al-Muwāfaqāt* by ash-Shāṭibī: 3/76-77.
48 (tn): i.e. in the Book and Sunnah.

insight. They must also disclose to them counterfeit knowledge and the schemes of those who lead people astray whenever they appear in front of them.

Yes, it is an obligation upon all groups and classes of Muslims to assist one another in knowing the truth, and to protect one another against falling into Allah's wrath and becoming ensnared in Shayṭān's traps, and thus those who lead people astray will be isolated, their schemes will be exposed, and no one will be deceived by them.

I do not reckon that there is any subject matter that the misguiders throw all their weight behind, seeking to confuse the truth with falsehood and make it impossible to see the divine ruling therein, that is graver and more important than the subject matter of the woman. I have not seen any journal or newspaper that has nothing to do with Islam – neither from near nor afar – except that it clothes itself in the trappings of religion and assumes the position of religious guidance when anyone approaches it with some sophism that is connected to the woman, which they gleaned from some history book or concocted from some of the sources of legislation. This then enables them to publish it in the name of the Religion and its guidance on the front pages, until someone comes along and points out to them that it is a contrived sophism or deliberate lie. Then they quickly remove those religious trappings, kick over the *minbar*[49] of religious guidance, and forget their phoney veneration of the Messenger if they were attributing errors to him. They become deaf and blind to the remembrance of the truth after they had used it for a scheme of naked falsehood.[50]

49 (tn): i.e. the raised platform (pulpit) from where an imam preaches.

50 *Al-ʿArabī* magazine, as far as we know, has received dozens of research papers and treatises, both short and long, all of which comment on the article by Shaykh Aḥmad Ḥasan al-Bāqūrī that gave people the impression, in that magazine, that it was permissible for men to mingle with women the way they do in our society today. Their wording was objective, polite, and removed from personal attacks. However, the editor-in-chief of this magazine refused to see the value of honourable words and free thought; he covered his ears and shut his eyes from all of that. He did this so that the deception that al-Bāqūrī had presented to people would not be exposed, after which the clear truth would be manifest!
(What the editor-in-chief of this magazine was unaware of was that people are of two types:

So what are these sophisms?

I shall examine them with you, my Muslim sister. By knowing them as they truly are, your faith in the divine truth that we have clarified will increase and this will also make you more wary of the schemes of misguiders and the lies of those who spread falsehood. This will also enrich you with a piercing juridical insight that will distinguish the truth from falsehood for you, even if the latter – sometimes – is dressed in the glad tidings of the Religion and its forms.

The first sophism:

Some of them like to cling to a ḥadīth in order to establish that the woman is allowed to mix with foreign men however she likes, without the burden of having to cover or veil herself. The ḥadīth is what has been related by Muslim on the authority of Anas ﷺ that a Persian neighbour of Allah's Messenger ﷺ was good at cooking, so he made something for Allah's Messenger ﷺ and then came to invite him. He replied: {And this one?} – meaning 'Ā'ishah – and he said: 'No', so the Messenger of Allah ﷺ said: 'No.' Then he came back and invited him again, so Allah's Messenger ﷺ said: {And this one?} He said: 'Yes.' – the third time – so they both hastened until they reached his house.

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the man who sinks in his lusts and libertinism, and therefore was never waiting for al-Bāqūrī's fatwā or for *al-'Arabi* to publish it, and the man who has submitted himself to Allah and is keen – as much as he is able – to follow the path that leads to his Lord's pleasure, and thus he would never turn to *al-'Arabi* or al-Bāqūrī in order to take a ruling from them.)

The editor-in-chief welcomed the logic of affectation and released it amongst thousands of people. He was not happy with the voice of truth and exerted himself in order to throttle it and banish it, but affectation does not last that long and the truth cannot be throttled.

Hundreds of people in every Muslim country welcomed this affectation by slapping it down and unveiling it, using the logic of trustworthiness and logic, such that it was fully exposed and then it died. Then they gathered upon the truth and it was exalted, manifested, and augmented, such that it returned stronger and clearer than before in people's souls and minds.

The loss is only the loss of the one who has grey hairs behind his ears reminding him of death. By the Lord who intricately monitors his every breath, the vain talk of this world, however, can barely make him aware of anything!

This ḥadīth – for the purpose of our discussion – does not evidence more than one thing, which is that Allah's Messenger ﷺ had 'Ā'ishah accompany him to the Persian man's house. Similarly, there are many other ḥadīths that show the Companions accompanying their wives to the masjids. Likewise, there are still other ḥadīths that show many Companions visiting the Mothers of the Believers in general and 'Ā'ishah ﵂ in particular, in order to narrate ḥadīth, take *fatāwā*, or ask about some of the Prophet's ﷺ states. So, what contradiction do you see between this meaning, regarding which there is no ambiguity or dispute, and the divine ruling that decrees that the woman cover from men and the command for the men that when they come to ask the Mothers of the Believers something that they ask them from behind a screen?

As for the Messenger of Allah's ﷺ refusal to accept the Persian's invitation unless 'Ā'ishah ﵂ could accompany him, this is something established; there is no ambiguity or defect in it. Rather, it is an excellent illustration of his beautiful character ﷺ with his wife, and his immense mercy and compassion towards her. She had gone several days in a row without a fire for food being lit in the Messenger of Allah's ﷺ house. His ﷺ only food and the food of his family – as 'Ā'ishah relates – were the two black things: dates and water. Would the Messenger of Allah ﷺ leave his wife – and she is only content with a rugged life because she is following his example – in order to sit with his Persian neighbour behind her back around a full spread of delicious food? The character of Allah's Messenger ﷺ would never be content with that.

He also was not content with that when Jābir invited him – and hunger was swallowing up his bowels and those of his Companions when they were digging the trench – to eat a small she-goat that would not fill a large bowl for dipping bread in. He was not satisfied until he had gathered all his Companions in front of him and gave them precedence over himself. He broke up the meat in front of them with his own hands, and took his place in order to serve them, standing behind

the pot of food. He was not content to eat until he was sure that they had had enough, even though he had a stone tied to his stomach due to hunger.

As for the ḥadīth's indicating that 'Ā'ishah ﷺ went with the Messenger of Allah ﷺ and she had adorned herself and she sat in front of the Persian man with her face uncovered, and the families mixed the way they do today in Islamic families over which Allah's religion has no authority, this is something that the ḥadīth does not indicate in any way whatsoever. Understanding the ḥadīth in this way is akin to believing that the east comes out of the west!

That which explains how 'Ā'ishah went with Allah's Messenger ﷺ in that instance is the following words of Allah ﷻ:

﴿وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَـٰهِلِيَّةِ ٱلْأُولَىٰ﴾ **"...and do not display your beauty as it was previously displayed in the Time of Ignorance."** [al-Aḥzāb 33:33]

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَـٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ﴾ **"When you ask his wives for something, ask them from behind a screen."** [al-Aḥzāb 33:53]

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ﴾ **"They should only display their adornments to their husbands, or their fathers, or their husband's fathers."** [an-Nūr 24:31]

What further explains and clarifies how she went is the aforementioned ḥadīth related by Muslim and others, i.e. it is on the authority of Anas ibn Mālik that Umm Sulaym made some *ḥais* (a type of sweet) and sent it to the Messenger of Allah ﷺ on the occasion of his marriage to Zaynab bint Jaḥsh; the Messenger of Allah ﷺ thus invited his

Companions and they sat eating and talking. The Messenger of Allah ﷺ was sitting while his wife kept her face turned towards the wall until they had left.

It is an astounding mockery of Allah the Exalted's religion that we pretend not to see these texts that explain how 'Ā'ishah went with the Prophet ﷺ to the Persian neighbour's house, and instead, for an explanation, we rely on the imagination of someone who imagines that she went just as a girl of western civilization would go: adorned, beatified, and perfumed! Then, based on this imagination, we create a cogent argument. Then, on top of that, we build a fixed *sharī'ah*. Then we abrogate all the texts of the Qur'ān and the Prophetic ḥadīths that we examined a short while ago.

That is the story of the first sophism, but it is not a sophism. It is a cheap deception.

The second sophism:

> Al-Bukhārī has related from Sahl, who said, 'When Abū Usayd as-Sā'idī got married,[51] he invited the Prophet ﷺ and his Companions. No one made food for them or offered it to them apart from Umm Usayd. She moistened some dates in a stone vessel overnight. When the Prophet ﷺ had finished from the food, she pounded some more until it was tender, took it to him and presented it to him.'

51 [Ibn Ḥajar] says in *al-Fatḥ*: 'The word is *'arrasa* [i.e. he got married] with a *shaddah* on the *rā'*. Al-Jawharī disputed this and said: 'It is *'a'rasa* [i.e. he arranged a wedding feast]. Do not say *'arrasa*.

Those who desire for there to be no objection to the woman receiving her husband's friends as guests, or her extended family, and then serving them herself, entertaining them with a drink in her hand, sitting with them in order to amuse herself and chat, as is the case in many houses nowadays in which the shade of virtue and the authority of the Religion has receded, have also clung to this ḥadīth.

You know that what is reprehensible in the matter is not the woman's offering a cup of coffee to guests. Rather, what is reprehensible is her doing so while being adorned and uncovered. The issue is not what people are familiar with nowadays regarding offering a cup of coffee. Rather, the entire issue is her offering the cup of coffee while having an attractive appearance.

All the jurists and scholars of the Muslims know that there is nothing wrong with a woman's offering food or drink to guests if she is covered in the proper Islamic way, whose bounds we have explained, and her husband or other male relative is present.

This is how it was with the wife of Umm Usayd at his wedding party. In his commentary on this ḥadīth, Ibn Ḥajar says: 'It is obvious that in this situation, no temptation was feared and the obligatory covering was being observed.'[52]

It was not often the case when the Messenger of Allah ﷺ attended a gathering that the bride would honour the coming of Allah's Messenger ﷺ, and thus take it upon herself to accommodate Allah's Messenger ﷺ and be hospitable towards him. And there is nothing in this to dishonour her just as there is nothing in this that would attach any blemish to him ﷺ.

52 *Fatḥ al-Bari*: 9/200.

The real dishonour is in the one who clings to this ḥadīth and finds that she uncovered her face and body in front of men and that she was beautified. This is something that cannot be found, and there is no evidence for it in the ḥadīth.

Many of the female Companions were present at battles, bandaging the wounded and giving water to the thirsty, and they included Umm Sulaym ﷺ so who can say that this is therefore evidence that there is nothing wrong with a woman's mingling with men however she pleases and beautifying herself in front of them however she wants?! Many of the jurists have said that it is permissible for the woman to be a judge in matters that she has the right to testify regarding,[53] and they have also said that she is allowed to be a *muftī*. So, who can claim – based on a faint trace of knowledge – that the woman can therefore be "liberated from the shackles" of veiling and covering, and that she can take her share in enjoying beautifying herself and her appearance in front of whomever she wants?!

'The bride did it herself. She offered the drink to the Messenger of Allah ﷺ. Therefore, the woman is allowed to display her beauty and charms in front of men.'?! How is this different from someone who says: 'Allah has legislated trade with money and striving in the earth for the sake of provision. Therefore, it is permissible to engage in usury, fraud, and to deceive and swindle!'?

How can someone know Islam and then not know that it gathered for humanity every benefit when it legislated the way to attain it, unpolluted by any evil blemish, free from the motives of corruption, and preserved by the warnings against deviation?

Does the one bearing this sophism want the All-Wise Lawgiver ﷻ to make the woman some dirty thing that does not go in the street,

53 (tn): The Ḥanafīs allow women to be judges in civil disputes. See *Mawsū'ah al-Fiqh al-Islamī wa al-Qadaya al-Mu'aṣirah* by Imam Wahbah az-Zuḥaylī (Damascus: Dār al-Fikr, 1433/2012), 6:650.

does not solve problems, and does not cooperate with the man in anything? Is this all he understands from ﴿وَلَا يُبْدِينَ زِينَتَهُنَّ﴾ **"...and not display their adornments..."** [an-Nūr 24:31]

Islam's most sublime distinction is that it deals with man's issues and circumstances in a way that guarantees true benefit for his religion, his life, his intellect, his lineage, and his property, and it has done so by legislating it and recommending it. It has removed him from anything that could lead to his suffering evil or corruption. It has also done this without leaving any way for one to have influence over the other, and therefore it is possible to separate between the two and it is facilitated for man to choose whichever of the two he wants. Where does the proponent of this sophism stand regarding this distinction?

It is not a sophism that requires research. Rather, it is – as you can see – a hunter's trap that you only need to be cautious and wary of.



The third sophism:

There are famous women in Islam, of various classes, many of whom would not cover their faces, even though we know that they would frequently mix with men.

The promoters of this sophism have relied on history and biographies and they have looked for women like this therein. They have thus chosen the names of women like this who were not bothered – in what the reports have conveyed to us – about showing their faces in front of men and meeting them in academic and literary gatherings without any restraint or reservation.

Among the women they have mentioned are ʿĀ'ishah bint Ṭalḥah, who never covered her face in front of anyone; as-Sayyidah Sukaynah bint al-Ḥusayn, who had her own gathering and literary conference in which elite men of letters and poets would meet; Hind bint Nuʿmān ibn Bashīr, who would be prominent on many occasions in front of men with her face uncovered; as-Sayyidah the wife of ʿAbdul Malik ibn Marwān, the Commander of the Believers; as-Sayyidah Kharqāʾ al-ʿĀmiriyyah and her daughter Fāṭimah, who had their own well-attended gathering during the Ḥajj season, and Dhū ar-Rummah fell in love with her and composed some of his best poetry about her; and Wallādah, the beloved of Ibn Zaydūn, who would attend her famous literary gathering!

Based on reports of women like this, the proponents of this sophism argue that the Islamic Revealed Law has not stipulated any type of veil or covering for the woman, and has not prohibited her from mingling with men in their gatherings and conferences, without any difference between her and them.

So what source of the Revealed Law do these reports fall under? Are they from the Book? The Sunnah? Consensus? Analogy? After these four sources, we do not know of any evidence by which legislation is established!

If the biographies and states of individual people were an evidence to be followed in the Revealed Law, why should we not say that drinking wine is lawful, as there are Companions, Followers, and caliphs of the Muslims who would drink it? Indeed, why should we not say that fornication is lawful, as there are Companions, Followers, and those after them who committed it?

Why should we not repeat the words of the Messenger of Allah ﷺ: {Every child of Adam is sinful}, if we are going to consider the sins of Adam's progeny to be a proof and legislation?

One thing that is self-evident about Islam is that the conduct of individual people is not considered legislative evidence unless it is a Messenger who has had a law revealed to him from Allah ﷻ for all of his actions, statements, attributes, and affirmations are considered a source of legislation. Thus, are these women, who have been selected by the proponents of this sophism, female Messengers from Allah to mankind?

Whatever it is about these women that the proponents of this sophism are interested in, next to all of them is a vast majority of women who are veiled and covering their adornments from foreign men. So, why is this great majority not the proof in this regard instead of this minority that the proponents of this sophism gathered from various classes and eras?

Yes, ʿĀ'ishah bint Ṭalḥah refused to cover her face, and her husband, Muṣʿab ibn Zubayr, would reproach her for this from time to time. In Muṣʿab's disapproval of her, we have evidence for the truth of what we are saying, and it is far stronger than the evidence derived from her conduct for the falsehood that they are promoting.

Fāṭimah al-ʿĀmiriyyah – as they have said – would also uncover her face in front of men, such that Dhū ar-Rummah was charmed by her and composed several poems in which he courted her and expressed his desire for her. There was also Wallādah, who was not concerned about receiving men of letters and poets in her literary gatherings with her face and beauties uncovered, such that Ibn Zaydūn became infatuated by her. By Allah, we can see, however, that Dhū ar-Rummah's fascination with the former and Ibn Zaydūn's infatuation with the latter is real evidence for what the Most Judge of Judges has legislated, and it is far stronger than the evidence derived from the recklessness of these two women for what these windbags desire, assuming it were valid to compare the two and formally determine which deserves precedence!

The result of all of this is that evidence in the Revealed Law can only be an āyah from Allah's Book, a ḥadīth from the Messenger of Allah ﷺ, a consensus from *Ahl al-Ḥalli wa al-'Aqd*[54] among the Muslims, or an analogy based on an established ruling from the three aforementioned evidences. **It is these evidences that hold sway over people's conduct and their affairs. It is not people's conduct that holds sway over these evidences, by way of abrogation, modification, or interpretation.**

These words are clear and understood and are only concealed from someone who has an agenda, a bias, or some desire, and thus he ignores that which is self-evident so that he can pursue that which he desires and seeks.



The fourth sophism:

This is an evidence from juridical reasoning.[55] In form, it relies on a well-known uṣūlī[56] maxim, which is 'Rulings change as the times change.'[57]

The theory and *ijtihād* are as follows:

Life in the past was not based on the foundations of industrialisation and the reign of machines, and thus there was no pressing need to have an abundance of workers and to have them working together. Legislation – whether connected to the woman or other matters – was

54 (tn): lit. 'the people who loosen and bind', and it refers to the most authoritative scholars of the Ummah.

55 Ar. *ijtihad*.

56 (tn): i.e. jurisprudential.

57 Ar. *tatabaddalu al-aḥkām bi tabaddul al-azmān*.

consistent with the nature of that life, in harmony with the requirements of that stage of civilisation. There was no reason for the woman to leave her house other than in rare situations in which there was some necessity.

After life developed, however, in the extraordinary and astonishing way that it has, i.e. machines became the axis of civilizational development for all nations and peoples, and industrialisation became an indispensable necessity to fight the causes of backwardness, we urgently needed to mobilise every worker. We needed to benefit from every human resource so that we could join the movement of machines and steer the wheel of industrialisation. This can only be achieved via the woman's participation – as she makes up half the population – alongside men in leading this new life and benefiting from its nature. The woman cannot take part in any of the achievements of this new life if she is shackled by the chains of covering and veiling. This is how the time in which the previous ruling in the Revealed Law emerged has changed, and thus the situation requires that the ruling change along with it, applying the maxim that **rulings change as the times change**.

This *ijtihādī* sophism is constantly repeated by many people today, and some of them know how it is deceptive and misleading, but many Muslims are deceived by it. Some of them think that it is a valid evidence in the Revealed Law, and thus they continue to use it as an argument and give *'fatwā'* among people based on it!

The truth is that neither the *uṣūlī* maxim that they use as an argument have any connection or relation to the topic at hand, nor does the alleged industrial development necessitate everything that they are claiming.

Words like these are said regarding a nation whose abundant and flourishing factories are complaining about a lack of working hands to run them, or a nation where you search and fail to find a single youth

loitering on a street corner or mulling over unemployment in the corner of some café. As we know, a nation like this is yet to appear, even in first world countries in this manner.

These people think that the woman in Europe and America only partakes in work alongside the man so that the two of them can cooperate in keeping up with the machines, which never stop. It is thus agreeable to them – based on this fantasy – to merely simulate in a way that reflects the egos' desires and man's sexual inclinations, instead of truly ridding themselves of the backwardness and incapacity that they are suffering from. Thus, they continue moving towards industrial or civilizational advancement along this single, lustful path, and it is as if by doing so they have unlocked all the gates to the world!

It is self-evident that this supposition is completely wrong.

The woman's partaking alongside the man in the fields of earning, in Europe and elsewhere, goes back to two motives:

The first is the exacerbated influence of libertinism and sexual gratification such that the man is no longer able to patiently hold himself back with regards to the woman and vice versa, while at work or anywhere else. The man is keen to have the woman at his side in whatever job he is doing or whatever workplace he is working in, as well as in the shop that he frequents, the restaurant that he visits, and the street that he walks in. By its very nature, it is an odd situation that is responsible for the misery of both sexes more than it is for making them happy.

The second is the motive of stinginess and material avarice.

The western man today suffers from a stinginess that is baffling and astonishing. The head of the family sees no need to support his daughter financially as long as he believes that she is perfectly capable

of going out and working in any job, factory, restaurant or hotel! Likewise, the husband sees no need to support his wife financially, as it is within her capacity to go out and make money from wherever.

And so forth, and thus there is immense indulgence on the one hand, and it necessitates intense greed and stinginess on the other, because the former cannot manifest without relying on the latter.

It is incumbent upon the promoters of this sophism to realise what every thinking person can realise, which is that the west is melting in an oven of materialism that has turned humans – in all of their innate peculiarities, yearnings and inclination – into something that resembles deformed blocks of materialism! They then move around, come and go, in the orbit of materialism and under its influence. Thus, there is no doubt that what is called the family over there has thoroughly melted in that oven. So, in their view, what value or meaning remains for the essence of the family and its cohesion, if its dispersal means that every member of it has been turned into a mechanised task that produces some specified monetary value?!

And this is how, predominantly speaking, the family in Europe is a title with no referent today, the effects of which are reflected on their societies at large, and have reached a point where they warn of startling, dreadful destruction.

Glory be to the One who decreed that history repeat itself!

The destruction of the Romans was because of the increasing gravity of their libertinism and obsession with sex, and it is the same consequence that Europe suffers from today: intense stinginess on the one hand and immense indulgence on the other.

> Their wise philosopher Kānūn[58] tried in vain to warn them when he said: 'O Romans! You have often heard me complain about the intemperance of men, women, the laity, and even the legislators...and you have often heard me say that the Republic is afflicted with two, contradictory maladies: stinginess and indulgence! They are the two maladies that have turned great kingdoms upside down.'[59]

These are the motives behind women working alongside men in the various fields of earning and work, and every intelligent person with insight knows this. There is no such thing as 'keeping up with the machines' or 'controlling the life of industrialisation' and so forth.

If these are the real motives, why should we imitate its advocates? And it is not just this. We are actually holding our heads up high, imagining that by imitating them in this matter, we have become like them in every progress that they make and in every achievement that they attain.

The most important wisdom that necessitated the legislation of the woman's etiquettes in our Islamic religion is the preservation of the family's sanctity and essence. How, then, can we fabricate *ijtihād* in Allah's religion and use maxims from the Revealed Law in order to arrive at an end in which the essence of the family is shattered, its sanctity collapses, and it forfeits the integrity of its virtuous morals?

These are the sophisms that those who are fed up with the woman's covering and veiling cling to, and I do not think there is anything more than that. If I knew there were more, I would look for it and then present it so that it can be examined and evaluated.

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58 (tn): This is most likely Cato the Elder.
59 *Dā'irat al-Ma'arif* by Farīd Wajdī: 8/618.

I have seen that all of these sophisms are nothing but fabricated barriers to create distance between the unequivocal Islamic ruling and clarity. Even those who promote these sophisms and use them as arguments know this, but they watch their tongues and make sure that they do not utter a word that would reveal that they know this. They are thus like a group that are very similar to them and whom Allah ﷻ described by saying: ﴿وَجَحَدُواْ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾ **"...and they repudiated them wrongly and haughtily, in spite of their own certainty about them."** [an-Naml 27:14]

And if we were to agree with these people who drone these sophisms of theirs in every field and battleground, and we assumed that they were sound arguments – which they are not, and they know they are not – that would do nothing to support the dreadful and corrupted situation that a large number of Muslim women, young and old, have been carried away by.

Which of these various sophisms allows for the young woman – imagining that they are valid – to go out into the street baring the upper part of her chest, her forearms, and her thighs? Which of these sophisms gives the Muslim woman a "fatwā" saying that she may chat the night away with her guests and "honour" them by whatever means of beautification and temptation she has, as is the case in many Muslim homes today?

Therefore, the matter that we are complaining about today is a serious religious and social corruption that cannot be denied or doubted, and these sophisms have no connection – whatever they may be – to its justification.

There is no doubt that this dreadful situation poses a clearer and more dangerous threat than that of the young woman who covers her-

self in a way that is regarded by some as excessive in the Revealed Law. No one doubts this fact unless he is arrogant in a way that is both unique and astonishing.

We, therefore, ask: which of the two is considered a problem that needs us to deal with it and solve it? Is it the woman who is careful with her religion and goes to great lengths to realise her Lord's pleasure and thus she lets her veil flow abundantly over her body, and lets it flow over her face and all of her extremities, for fear that a man will look at her with desire and she is the one who caused him to do so, and therefore she will bear her own sin as well as his?

Or, is it the woman who interprets the covering of the body to mean the chastity of the soul, and takes famous women's uncovering their faces as evidence that covering is fundamentally spurious, and thus she goes out in front of men exposing all of her body's charms, temptations, and enticements, without confining herself to any limit except those imposed by some famous runway models who are outwardly handled by European fashion houses and inwardly by Zionist Jews?!

Yes, my thinking sister, which of the two is considered an intellectual, social, and moral problem that needs to be looked at and solved?

Is it not the strangest thing that we find that a group of our writers – and they call themselves Muslims, – as well as many magazines – and they are branded with the stamp of *tawḥīd* and *īmān* -; have made caution in Allah's religion and sincere concern for Allah's legislating to be a problem and a major affliction? They have thus unleashed their pens and to solve this matter they sometimes resort to tempting and alluring pictures and at other times to derisive pictures. They also use various psychical suggestions and treatments. They do all of this because there is a group of young Muslim women – and they are nevertheless the minority – who are motivated by prudence in Allah's religion and adhering to Allah's legislation and thus they let their garments hang down

over their faces or over the other parts of the body. They do this without any of their service to the community interceding any of them. In other words, despite her covering, she serves her community and takes care of her nation, and she engages in the correct fields of educational and social endeavour, which the other women do not do. Then these writers, or these magazines, do not notice, on the contrary, any problem or mistake that needs to be dealt with or evaluated regarding the appearance and conduct of this majority of women, both young and old, who have fallen captive to modern fashion houses that strive to control what the woman wears in Europe and America in general, and in the Islamic east in particular!

Is it not the strangest thing that we see a group of writers – and they call themselves Muslims – clinging to isolated incidents of individual women that they have found in the Islamic history in order to justify this distressing situation, which no true divine religion would affirm, nor any sound human morals, and which only harbours dangerous evil? Is it not strange that these reformers continue to call on one another for it to be treated, deceive one another in pointing out its source, and then do not turn to any part of Allah's clear, unequivocal ruling in His Book or on the tongue of His Prophet, or the consensus of the imams of the Muslims, to find a means towards rectifying this tremendous corruption? They will not even do so to mitigate, even by a small amount, the tribulation of this striptease that the Muslim family, without warning and without resistance, has been swept away by.

Dozens of research papers and articles are published every now and then that make sarcastic remarks, criticize, and mock what remains of the *ḥijāb* worn by the young Muslim woman, when it brings nothing but goodness and benefit to people. No one writes a single research paper to counter the above and draw attention to this blazing fire that is being ignited in every house and is being poured out into every street and community. This

blaze offers nothing to this generation of this Ummah, or indeed to the youth worldwide, other than the most dangerous means of ruin and destruction.



Worthless Remarks



However these baseless sophisms may be, the enemies of this Religion have other arguments and remarks that they hope will support their falsehood. They are, however, worthless and meaningless remarks that cannot be accepted by anyone who is of sound intellect. They fall under what logicians call sophistry, i.e. it looks like an argument but there is nothing there. They are remarks that are used more to subdue the ego than to convince the intellect.

How many young believing women go astray, away from the good sense of the intellect, because of these polished, deceptive remarks, and how many have realised that they are deceptive prattle but it was too late, because they have gone too far and they have no strength to come back, or they have indeed fallen into bottomless pits that they cannot get out of!

What I shall do – my believing sister – is present to you all of these remarks along with their deceptive embellishments and then divest them, right in front of you, of their falseness so that you can see the immense deception and misguidance therein. Once it has been made clear to you, you will be more capable of standing up to the falsehood that you are exposed to and you will be firmer and more established upon the truth that you exult in.

They tell you that the young woman's chastity is concealed within her essence. It is not a cover that is put over her and hangs down over

her body. How many young women cover themselves outwardly in front of men but in their conduct with them engage in fornication and whoredom, and how many young women are bareheaded and have their faces uncovered but never engage in such conduct inwardly or outwardly?

I say to you that this is true. It is not for a garment to weave lost chastity for its wearer, or to create uprightness that is not there. It is often the case that a whore uses a veil to cover her whoredom. Who, however, has claimed that Allah only legislated that the woman cover her body in order to create purity within herself or chastity in her character? Who has claimed that Allah has only legislated covering so that it can be a declaration that every woman who does not adhere to it is a whore who has sunk into a valley of sin and seduction with men?

Allah ﷻ only legislated covering for the woman in order to preserve the chastity of the men whose eyes might fall on her, not to protect her chastity from the eyes that see her! Although she also benefits in many instances, the benefit for men is greater and more important. Otherwise, can an intelligent person say – based on this inverted argument – that a young woman can go out naked in front of all men as long as there is no doubt about the strength of her morals and the veracity of her uprightness?!

It is the trial of men, in that their eyes fall upon the temptations and charms of women, that is the problem that the community needs to solve, and Allah's legislation can take care of it in the best way.

The trial of men, if this divine solution does not stand in its way, will undoubtedly bring evil to women as well, and at that point the beautified woman will not benefit from being upright in her conduct or chaste within herself. This is because the blaze of this aroused and

excited trial in men's souls may very well overcome every uprightness or chastity with which the woman restrains herself if she displays her means of arousal and temptation in front of them.

They tell you that if mixing between men and women becomes common, the characters of both will be refined, and as a result, there will be innocent "friendships" between them that will not lead to sex or deviate into sin! On the other hand, if barriers of veiling are placed between them, sexual inclinations between them will become inflamed and each will be tempted by the other! That will lead to sexual inhibition and bad character!

I say to you that it is true that temptation can lose some of its influence after lengthy exposure and after it has become widespread. It is indeed possible for this influence to wane, over time, on those who have immersed themselves in it and reaped its fruits, after which they no longer pay any attention to it. It is self-evident that it is not because they have risen above temptation. Rather, it is because they have become fed up with it, and because they get enough of it every day.

Seeing things that are sexually arousing in a country like Sweden, for example, is considered normal and does not provoke shock or disapproval for those who have grown up and live in such an environment. Does that mean that they have transcended the causes and exigencies of corruption, and thus they do not fall for them and are not affected by them? What madman would say this?

We all know that the one who passes by sexual imagery over there does not look at it or pay attention to it. Maybe after an hour or so you will find him somewhere else engaging in some sexual act. His disinterest in, and insensitivity to, temptation is only the result of pleasure becoming widespread and cheap. It is not the result of some specific or new understanding that he might have gained insight into.

The one who imagines that this lack of interest in sex is not due to it being widespread and readily available is like someone who imagines that a hungry person can be made to do without food by merely spreading out tasty plates of food everywhere he looks.

The word "friendship" is a word that these people use to refer to those intermissions in which "friends" gather themselves and recuperate after long drifts into absolute animalism and libertinism.

It is an established fact that "friends" know before anyone else knows!

As for inhibition, which of the two causes inhibition? Is it the young man who goes about his business – his job, his work, his studies – and his eyes do not fall on anything that stimulates his innate desires, and then he goes back home with calmness, peace of mind, and active, focused thinking? Or, is it the one who leaves his house and is met with sexual temptations of every manner and type from every direction and quarter, such that his innate desires are stimulated and aroused and if he were to approach them in order to gratify himself and satisfy his desires, he would collide with legal boundaries and the control of the police as well as the protectiveness of a husband or male relative?

Yes, which one causes inhibition?

I asked this question to a young man at a university who had declared in front of me his absolute faith in modernity and progress and he justified it with "inhibition" and other similar phrases, and he choked on the answer. **I, however, answered on his behalf and said:** 'Perhaps you do not just want to rebel against covering and veiling. Rather, your goal is to rebel against the revealed laws and man-made laws that have been laid down that regulate interactions between the man and the woman, and this is because you desire absolute libertinism, just like that of animals, free of the inhibition that you speak of!'

If that is the case, do not talk about covering and criticise it before you have boldly sat with husbands and fathers and looked into Allah's revealed laws, the laws of the earth, the natural jealousy within man, and discussed your animalistic plan that you are calling to. When they have all answered you, then you may rebel against a covering that is not needed and argue using words like "inhibition" and its preserved synonyms.



They tell you that the woman's covering is a hindrance that prevents her from joining the man in his intellectual, cultural, and social progress. The first step towards any intellectual or social activity is for the young woman to uncover her face and smash the barriers and preconceptions between her and the man. Likewise, the first way to put an end to her various intellectual and social faculties and abilities is for her to imprison herself in the cage of this covering, and to place a barrier, which she calls veiling and covering, between herself and the man!

None of them speaks about the woman's ignorance and backwardness without using a picture of a covered woman as an illustration, and none of them speaks about the woman's education, progress, and intellectual and social activity without showing a picture of a naked or unveiled woman as an illustration!

I say to you that I am absolutely certain that this contrived link is nothing but a grotesque, baseless slander that has no evidence.

I confirm to you – and I am an eyewitness – that among the young women at the university are those who cover themselves according to

Islam and adhere to Allah's ﷻ ruling, and they are quicker to advance in their knowledge, educational, social and intellectual activity than their "liberated" colleagues are.

We have seen many of the manifestations of prostitution and nudity in Africa and some parts of Europe, but have we seen them bring about any scientific progress or educational and intellectual activity? We have seen, on the contrary, many manifestations of preserving Allah's legislation and His ruling regarding appearance, adornment, and clothing without this manifestation causing these women to slip from the peak of intellectual sophistication and spirited cultural activity.

Anyone who is familiar with history knows that our Islamic history is full of Muslim women who combined between Islam in terms of etiquette, modesty, and veiling on the one hand, and knowledge, education, and an intellectual life on the other. This started in the age of the Companions and has continued to this day that we live in.

Backwardness has its causes and advancement has its causes! To implicate the legislation of veiling and character in the matter is an oppressive and shameless deceit, and no one would fall for it unless he is backward in his "free" thinking and outlook.

And we do not doubt that, sometimes, intellectual and educational backwardness coincide with the woman who veils, covers, and protects herself, but there is no doubt that this did not happen by necessity. There is no inseparable link between the two. It is a conventional reality that has been brought about by certain intellectual and colonial circumstances. There is nothing easier for the reformers – if they want true reform – than to distinguish between the two realities with relevant Islamic awareness, which supports veiling and modesty and pushes for more beneficial sciences and education, making each of the two assist the other.

They tell you that the young woman who keeps herself away from people behind a cover is denying her youth, or indeed her life, the happiness of marriage. The young man will only devote himself to the young woman who pleases him, and that part about her that pleases him – before anything else – is her beauty and the outward aspects of her personality that are connected to it. How can he be sure about her in that regard if it is not facilitated for him to see her and to get to know a bit about her nature and character? How can that be facilitated for him when she refuses to do anything but keep herself away from him behind the wall of a burqa and a ḥijāb?

This is an argument that mothers make on behalf of their daughters. A mother like this thinks that she is bringing about good for her daughter, and that she is making it easier for her to choose the young man of her dreams. The temptations of Shaytān's accomplices all around the mother make her more impulsive. They exploit this desire of hers. They make her more fearful and anxious if her daughter were to wear Islamic clothing, and they make her more hopeful if she were to liberate herself from it and let herself drift among young men, displaying her charms to them and mingling with them!

I say to you that this is a baseless deceit that reveals the opposite of the truth and reality! It is a deceit formulated by peddlers of falsehood who claim knowledge, and it tricks young women and their mothers into ignorance and deception!

If you reflected on the reality that we live in, you would see that the rate of men who approach conservative families and young women for marriage is about twice the rate of those who approach "liberated" families who follow this deceptive prescription, which has deluded them. Indeed, marriage in general is more common among conservative, religious families than it is among other families, at a rate that is more than double. The details of this are known by anyone who refers to the detailed statistics on the matter.

I shall elucidate for you the near and far causes of this reality, so that you become more certain of the Creator's wisdom ﷻ, and that humanity will not find their benefit properly guarded and protected in other than implementing Allah's ﷻ legislation.

The young men in our community fall into one of two categories:

The first category is the one who is religious in general. He adheres to the etiquettes of Islam and most of its rulings, especially those that govern social matters and are well-known.

The young man in this category will inevitably get married in his twenties, the only exception being those who have exceptional, particular circumstances. A young man like this views marriage the same way a fasting person views his *iftār*; he gathers for it all of his worldly hopes and makes it the pillar of all his happiness!

The young man in this category looks for the young woman of his dreams, but within the scope of veiling and protection that he believes in and grew up with. This means that if circumstances were to take him out of this scope in certain instances for reasons which a young man might be tested, he would not be content with a young woman to become the mother of his children unless he saw that she had a religious nature and that covering was something manifest and genuine in her life.

This young man will never be thwarted by the problem of not knowing what she looks like or being certain of her character, because Allah's ﷻ Revealed Law solved that problem for him when it legislated for him, or indeed commanded him, a command of recommendation and guidance, to look at her and talk to her. If he is not satisfied that he learned enough the first time, such that he knows her and feels sure about her, he may go back and look a second time and third.

The second category is the young man who has extricated himself from the authority of the Religion and its rulings. He enjoys himself in whatever way, whenever it is feasible for him to do so, and he does not care whether it is lawful or unlawful!

The young man in this category, if he does marry, will delay marriage until he is halfway through middle age or near the end of it. You will not find a single one of them marrying before the age of thirty-five! That is, unless he has some rare, exceptional circumstances.

A young man like this thinks about marriage the same way a tourist thinks about returning home after a nice holiday and the enjoyment has drained all of his energy and vigour, such that he feels bored and strained, so he goes home seeking rest and relaxation! This man has enjoyed all kinds of pleasure and it was all profit and no loss. What he wants from a wife now is for her to help him and give him the rest and relaxation that he seeks, and not so much the enjoyment, pleasure and happiness that a husband and wife share in a marriage.

And how often would he pretend to desire marriage beforehand, and thus young women would be drawn to him here and there, each of them showing him whatever beauty and charms she possesses, according to the school of thought of these deluded young women who think that a young woman cannot possibly find the husband she desires except on the streets where she parades herself naked in. He thus samples this one and that one...and gets what he desires from them. As we have said, it is all profit and no loss. He takes his pleasure from each one of them as his girlfriend today, and then tosses her aside when he finds his wife tomorrow!

There is a difference between the man and the woman in how they compete for their pleasures, something that is rarely realised by people, and the woman is always the loser! Whenever the woman frees herself

from the shackles of the Religion and etiquettes, she does not reach the peak of her happiness unless it is in a home in which she becomes a happy mother.

The man, whatever his situation may be, seeks his pleasures and delights without bearing any loss, responsibility, or trouble. Nothing will wean him off that other than a religion that controls his heart. In the absence of religion, the man and the woman meet on a playing field in which the woman is always defeated!

The result of all of the above is a tangible and witnessed reality that man only needs to contemplate and be aware of to see, which is that the marriage rate of young religious people is more than twice that of those who are "free and liberated". Furthermore, religious people only get married to righteous families, and they only cling to the beauty that is adorned by good character, covering, and religion. As a result, spinsterhood only spreads – in general – among families that have chosen to turn away from the path of the Religion, its ruling, and its nurturing.

My believing sister, what I have explained to you should be enough to convince you – with coherent logic – that following Allah the Exalted's Revealed Law will not only guarantee that you will attain Allah the Exalted's pleasure, it also guarantees that you will realise all the means of your own worldly happiness. Happiness is not in realising the fantasy that you imagine; it is in the reality that gives you tranquillity, and spreads calm and contentment throughout your life.

Now that all of this has been made clear to you, it is time to get up and respond to your Sublime Lord's ruling, and to become reconciled with Allah ﷻ after being in a state of forgetfulness and estrangement from Him. Take His straight path as your path to Him, and His love as an intercessor before Him.

Leave people's criticisms and reckoning, for Allah's reckoning tomorrow is more severe and immense!

Rise above striving to please them and realising their wishes, for indeed rising to Allah's pleasure will make you happier and safer.

If you are determined to return to Allah's path, you will come across those who will try to play with your emotions and put you under the pressure of these "fashions" that surround you the way a spider's web surrounds its baited prey. They will remind you of a such-and-such lady who used to display her charms in front of men, and a such-and-such lady who used to have her own literary "parlour" that was distinguished among people.

I, on the other hand, shall remind you of the clear, divine ruling that I have faithfully transmitted to you, and of the established hadīth of Allah's Messenger ﷺ when he said:

> {There are two categories of people from the Ummah whom I have not seen: a people who carry whips like the tails of cattle with which they beat people, and women who are clothed yet naked, inclining and making men incline towards them; their heads incline like a Bactrian camel's humps. They do not enter Paradise and they do not smell its scent. Its scent will be found at such-and-such distance.}[60]

You will also find those who will remind you of the beauty of this worldly life and the temptations to quench one's thirst for its pleasures and delights. I, however, remind you of the gravity of its outcome and the massive consequences that await you. I remind you of the Day of Judgement, even though you believe in its existence. I remind you of the day in which Allah the Exalted's words will speak the truth while He is addressing a large segment of mankind:

60 Related by Muslim and Imam Ahmad.

﴿أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِي حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ﴾

"You dissipated the good things you had in your worldly life and enjoyed yourself in it. So today you are being repaid with the punishment of humiliation for being arrogant in the earth without any right and for being deviators." [al-Aḥqāf 46:20]

I remind you of all of this, because that is more conducive to your seeking felicity for yourself in both this life and the Hereafter.

Finally, let me remind you that all of these swindlers are only looking out for themselves when they claim to be advising you. They are only seeking to meet the needs of their desires.

If I wanted a share of it for myself, I would do what they are doing and join their party, for I am a man like them and I have the same desires as all of them.

I, however – by Allah – do not want to bear my sin and your sin on the Day of Standing! I want you, with your uprightness upon the truth, to be a good deed on my scale, and I want to be, with the truth that I have reminded you of, a good deed on your scale. I want for myself and for you something that is more sacred and felicitous than every pleasure, delight, and passion.

What I want for myself and for you is Allah's pleasure.



A Final Word



My final word must be for those women whose hearts are certain of the truth that I have clarified, although one of them might feel that there is some remoteness between the reality that she lives in and the truth that she believes in, so she regretfully falls back on the reality that she lives in, and apologises to Allah or to people because she is unable to make this huge leap.

Accordingly, there are a huge number of divergent men and women, and nothing is keeping them upon their divergence and preventing them from striving to rectify their situation other than the width and depth of the gap that they see between the perfection they hear about and the reality that they live in.

This conception, however, is mistaken, because the dividing line between truth and falsehood is only embodied in the difference between the nearest edge of falsehood and the first degree of truth. The difference between these two is a quick glance and a simple movement.

The truth that we have clarified in the previous pages is not an independent conclusion sitting at the peak of loftiness and perfection. Rather, it is a ladder whose steps are close together. Its beginning starts at the edge of the falsehood that you are living in, and it finally ends at the conclusion of perfection that Allah's legislation and ruling pushes

you towards. All that is required of you – after you have become aware of the truth and believed in it – is to start climbing its steps, not to make one giant leap to the top!

If you do not possess the capacity and the willpower, or helpful circumstances, with which you can enjoin upon yourself a covering that is long and loose-fitting over your body and face, enjoin upon yourself something less than that which is facilitated by your current circumstances.

If you do not have the capacity to change anything about your clothes and appearance, however divergent or remote they are from pleasing Allah ﷻ, you should also enjoin upon yourself something less than that, such as obligatory acts of worship or reciting a portion of Allah the Exalted's Book with contemplation every morning and evening.

If you are incapable of committing to even this much on the path towards rectification, enjoin upon yourself something less than that, such as sensing the gravity of the state you are in and taking refuge in Allah the Exalted with a sincere, throbbing heart, asking Him for strength and assistance.

Taking refuge in Allah the Exalted with sincerity is the source of victory and success. No person moves towards the truth and starts with this step, turning to Allah with sincerity and resolve, except that Allah the Exalted grants him the success to reach the end of that road and arrive at that truth.

It is an absolute calamity for you to know the truth and believe in it and then not take a single step towards it or have any resolve, as if the matter is not something that concerns you at all, or it is as if the One

who legislated this truth and commanded to it will never grip you with His power and authority. Or, it is as if the Hereafter and what it contains are not worth a person's giving up any of his hopes and desires.

A state like this is considered the greatest cause of invoking Allah the Exalted's anger and hastening His punishment.

Allah's punishment in this life is not embodied in an immediate tribulation that descends upon a person. Rather, it is embodied in becoming close-minded and hard-hearted, and thus neither are affected by any reminder, intimidation, or cautioning, however clear the evidences may be or how near the warnings are. This is until death comes and seizes him and he is in this state. He thus turns to Allah the Exalted, and his closed mind and hard heart turn into remorse that eats him up, at a time when remorse is of no benefit and there is no going back.

Allah the Exalted described this punishment and its causes when He ﷻ said:

﴿وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَـٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا﴾

"Who could do greater wrong than someone who is reminded of his Lord's signs and then turns away from them, forgetting all of that he has done before? We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. Though you call them to guidance, they will nonetheless never be guided." [al-Kahf 18:57]

If you believe in Allah then there is no doubt that you believe in His Revealed Law and in the Last Day, which is the Day of Reckoning of Recompense.

One of the requisites of this faith is that you listen very carefully to what has been discussed in this treatise and think about it seriously.

This is so that when you have become convinced that I have not deceived you with false statements, and that I have only presented to you the pure truth in which Allah's ﷻ ruling is embodied, you must embark upon implementing this ruling by going through its gradual steps.

If you find that the grips and passions of this worldly life and the customs of your friends and relatives are holding you back and preventing you from standing up for Allah's command, there should be nothing less than sorrow pouring out of your heart as a result. That agony will take you to Allah the Exalted's door and the steps of His mercy, so that you can show Him your weakness and supplicate fervently to Him about your suffering so that He grants you strength and success, and that He gives you the support to liberate yourself from the sway of your soul, and the sway of traditions and customs, and from the sway of relatives and friends.

If your faith does not encourage you to do this or that, and your heart is not moved by any feeling or concern for everything that I have told you, then be in doubt about your faith in Allah the Exalted's existence, and know that if you continue you like this, you will arrive at a dreadful end from which there is no escape!

You should know that the intoxication of this worldly life, however delightful it may be; you can be shaken out of it at any moment, and that moment – by Allah – is near.

And you should know that its taste, however pleasant it may be, is a lump that will end up in your throat, and that – by Allah – is coming your way.

Then, know that if any young man is tempted because of you today, or his mind is preoccupied because of that temptation, – and you were able to protect him from that – you will receive an exemplary punishment from Allah the Sublime tomorrow.

At the end of this treatise, remember what I pointed out to you at the beginning, which is that in the man's life, the woman is the man's most serious test, without exception. Make your *taqwā* of Allah the Exalted in your conduct something that helps the man strive for Allah's pleasure, and do not make perseverance in disobeying Allah something that will help him follow Shaytān's path.

And we only seek Allah's help for guidance and success.

